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BOSTON UNIVERSITY

GRADUATE SCHOOL

Thesis

THE SOCIAL AND RELIGIOUS TENDENCIES OF THE
MODERN FAMILY

Submitted by

John Funk Locke

(A.B., Ashland College, 1925.)

In partial fulfilment of requirements for
the degree of Master of Arts

1926

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INTRODUCTION

The Field of the Thesis.

The Aim and Purpose of the Thesis.

The Need of Treatment of this Subject.

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The Definitions of Terms

INTRODUCTION

The Field:

It is a remarkable fact, a true fact, that often social emphases are wrongly placed. The external features are viewed hurriedly, and attempts to change conditions are made through external pressure. A new law is enacted, new policemen are hired, and all is assumed to be well. This has not proved successful. Neither will matters come out alright of themselves, as the more hopeful think they will. If a spring is muddy, the waters that issue from it are also clouded and less pure and beautiful than is their possibility of being. If the springs of life are muddy, there issues from them conditions of social unrest, immorality, unhappiness and increasingly undesirable and dangerous diseases which sap from human existence its zest and its great meaning. To attempt to cure social disorders of the day the reformer must look to the inner springs of such disorders. If conditions in the home were ideal the results so noticeable today would perish for lack of cause. It is

a very trite idea that for every effect produced there must have been a cause. Yet, in the outward flowering of the life of the family the effects have been full of change, evoking comment from pulpit and press. But the family goes uncared for.

It is with the field of the social and religious tendencies of this institution, - the family, that this study will deal. It will in no sense be complete, just as no completeness is to be found in any one treatment of a given subject, but it will be sincere and to the point.

A very close line shall for every effort must have been a name. Yet, in the spiritual life of the life of the family the effects have been change, even to a point from which and great. The family goes on to the point of the spiritual life. It is with the state of the spiritual life, religious conditions of the individual, the family, that this study will deal. It is not a study of the state, but as no comparison is to be found in any one treatment of a given subject, but it will be found and so the point.

Aim and Purpose of Thesis:

With the unprecedented popularization of education, the peculiarities and inefficiencies of the curriculum have been unnoticed, for the most part, until recently.

Sociology may be classed as one of the newer sciences. Its application and direction, its range and contributions to human knowledge, are yet to have their greatest usefulness. The generous application of the academic principles of sociology and its closely related studies is yet to be made. Herein is to be noted a mistake in human procedure. For instance, the curricula of schools and colleges throughout America, and on the Continent, have included a variety of studies of a cultural and practical nature which only modern progressiveness can parallel or account for. Specialization has been evident. Practicability has been duly courted. But, strangely enough, in the attempt to classify and explain all the intricacies of the universe, and to become familiar with the bequests of all antiquity, the basic institution upon which the towering superstructure of society has been builded,

ANALYSIS OF THE

First, the document is a report on the results of a study conducted by the author. The study was designed to investigate the relationship between the variables of interest. The results of the study are presented in the following sections.

The study was conducted using a sample of 100 subjects. The subjects were selected from a population of 1,000. The subjects were divided into two groups: a control group and an experimental group. The control group consisted of 50 subjects, and the experimental group consisted of 50 subjects. The subjects in the experimental group were exposed to the treatment being studied. The subjects in the control group were not exposed to the treatment. The results of the study are presented in the following sections.

The first section of the report is a description of the study. This section includes information about the purpose of the study, the research questions, the hypotheses, the study design, the subjects, the treatment, and the measures used to assess the outcome of the study.

The second section of the report is a description of the results of the study. This section includes information about the mean scores for each group, the standard deviations, the t-test results, and the p-values. The results show that there was a significant difference between the control group and the experimental group.

The third section of the report is a discussion of the results. This section includes information about the interpretation of the results, the limitations of the study, and the implications of the findings. The author concludes that the results of the study support the hypothesis that there is a relationship between the variables of interest.

has been neglected and overlooked. Men have studied with laborious and painstaking sincerity the breeding, habitation and organization among the lower animals. However invaluable all this knowledge and research is, it has been allowed to go unapplied to the family. Self-satisfied intellectualism has presumed to pass safely by on the other side. Attention to the social and religious significance of the family is a new phase of study. The purpose of this thesis is to study the tendencies of these two phases of family life in the modern family.

has been reported and described.
with laboratory and fieldwork
habitation and organization among the
However, it is not clear if this knowledge has been
it has been shown to be useful in the
Self-actualized individuals have been found to
society by on the other side. This study is
and religious significance of the findings
of study. The purpose of this study is to
techniques of these two phases of investigation
Western Culture

The Need of Treatment:

The present status of the family is not a fixed or a desirable one.

"Throughout Western civilization problems in respect to the family are coming to the front. For the past three centuries men have devoted themselves to the reconstruction of economic, political, religious and educational institutions, but have, up to very recent years, utterly neglected that most important and most fundamental of all institutions - the family." ¹

Professor Dealey suggests that, if there must be alterations and modifications, these developments and changes ought not to go unheeded. Forethought and insight should characterize a high civilization such as the present, and, if such be true, every modification of the family should be understood, controlled, and directed by intelligence. The family is the very heart of all social life. It is the centre, the germ, and nursery of modern achievements and institutions. Apparently the increase in divorce, the decline in marriage, and the decrease in the birth rates, the immensity of that institution of horror - commercialized vice; and the disappearance of the moral and religious influence in family life, would demand a new and more

¹Dealey, The Family in its Sociological Aspects, p. 1

intimate appraisal of the present tendencies. The vital relations have been let go, and diligence has been applied to situations and subjects of lesser importance. The family needs to be reaffirmed as a holy, a sacred, institution, and as such it must be builded on secure foundations. A rational program of education must be forthcoming which will embrace and enhance the breadth and depth of its soundings. To it scholarship must apply its products of research in an effort to save first the present civilization and culture, and, that once accomplished, to build upon it a greater, more beautiful and durable, as well as usable, superstructure, so intensely worthwhile that it shall not perish from the earth. In his recent treatment of a study in the field of eugenics titled "The Fruit of the Family Tree", ¹ Edward Wiggam suggests in his dedicatory statement a very laudable purpose in writing the volume. He dedicates it to:

"THE HEALTH, INTELLIGENCE, AND BEAUTY OF UNBORN".

Add to this happiness, in order to maintain the real goal of marriage and family life, and the aim of writing this thesis is also phrased in the light of its need. To secure a right appraisal of the family and its functions is

¹Bobbs Merrill, Indianapolis, 1925.

indicate approval of the present situation. The
relations have been left to the discretion of the
to maintain and subject to a later report. The
deals to be resolved as a result of the
and as such it may be possible to secure
national power or education and the
will be more and enhance the power of the
solutions. To be able to do this, it is
necessary to be able to have a right of
tion and control, but it is not possible to
have a greater right of control than the
no matter, a government, and it is not possible
it will not be able to have a right of
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to secure for posterity these desirable qualities. Such is the aim in setting forth in a brief study the products of an extended research among the foremost authorities of the time, the conclusions justly drawn, and the recommendations in the light of the situation as it appears to exist.

to assist the positively these last two points
is the aim to be reached in a brief statement
of an extended research among the persons
the time, the social relations, the history
there is the basis of the situation and the

The Limitations of the Thesis:

It is a difficult and perplexing matter, when approaching a study on a subject of such supreme importance and of so many ramifications, to suitably limit and confine the treatment to bounds not too far afield. The history of the family through all the devious and winding pathways of human existence as told by anthropology and kindred sciences is a wealth of interest and discovery. Its allied and subsequent tributaries and products defy classification or elaboration befitting their magnitude. The vast meaning and sway of love is yet to be fully understood. The whole history of marriage would be in point if a general study of the family were to be made without definite limitations. The advances of the family and of civilization have been interactive and reciprocal. The part that religion has played in advancing the family and civilization would in itself make an interesting study. By enshrining the family as a social institution, the church has made an important contribution to human happiness and all that goes into the making of better men and women, physically, socially, intellectually and spiritually.

All of these aspects and others would each afford a fruitful reward for study. But, in order to confine this thesis to a smaller, though equally fruitful field, the treatment will deal with the subject: "The Social and Religious Tendencies of the Modern Family."

All of these aspects are covered in the
attached a limited review of the
existing data on the role of the
the brain in the development of the
the brain and the role of the
the brain.

Definition of Terms:

The title of this thesis imposes some very definite limitations regarding definitions as to the extent and character of the subject under consideration. The Family to be dealt with is the Modern Family, the family of the present time. With the present family, as with a patient, a diagnosis is to be made. What are the signs of the times in reference to society's oldest and most precious institution? Do the tendencies bode fair or ill for the perpetuity and improvement of that institution? The social and religious tendencies are of great importance as indices to the vitality and the future attainment of any people, civilization, or race. Of these two necessary and deep-rooted features of every culture, age, and variety of human activity, this study of familial tendencies will treat. This study will seek to set forth answers to the questions and implications which modern family life forces on those who would think soberly with regard to the family.

As the early Greek philosophers contended that "all is change", so indeed is this true in family life. Within a comparatively brief time changes have

Definition of Terms:

The title of this paper is "The

Psychiatric Limitations of the Subject of the

The subject of the present study is the

family of the present study. The study

as with a patient, a diagnosis is to be made.

the signs of the study in relation to the

and most precious institution. The study

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like. Within a comparatively short time

taken place within the family, negating that which centuries have tried to fix as permanent upon it. Women, by the surge of their genius and social importance, have lifted the dead weight of traditional inferiority from their shoulders and hurled it from them, never to return. In the advancement of women is the rainbow promise of a higher culture and a more lasting progress.

The normal family is composed of several interdependent parts, each having its function to perform. The family conforms to the standards of living more or less recognized. The results of these standards of family life are in the form of contributions to social welfare. The family that is above or below normal does not represent the usual meaning of the word. The family is composed of a triad of personalities, - the father, the mother, and the child. It is a divinely instituted relation between man and woman for the protecting, rearing, and education of the race under the best conditions. The normal family implies that the physical and spiritual perpetuation of the race is its aim; that improvement and enhancement of the physical and the spiritual elements of the species is possible, and only so through marriage, the epitome of all

...place within the family, negative...
...have failed to fix a permanent upon...
...by the surge of their genius and social...
...lifted the dead weight of traditional...
...their shoulders and buried it from...
...in the advancement of women is the...
...higher culture and a more lasting...

The normal family is composed of several
interdependent parts, each having its function to per-
form. The family continues to the state of living
and is less recognized. The results of these...
of family life are in the form of...
actual relief. The family that is...
normal does not represent the...
The family is composed of a...
the father, the mother, and the...
iv... reflected...
protection, training, and education of the...
the best condition. The normal family...
the spiritual and physical...
its aim; that...
and the spiritual elements of the...
die, but only as through...
die, but only as through...

fine relations, - of friendliness, love, attraction, comradeship, - a total blending of soul and body which is not complete without children.¹

The family has two functions according to Dewey and Tufts.² As a smaller group, it has the capacity of bringing out qualities of affection and character which cannot be displayed in the larger group; and secondly, it is for the purpose of training citizenship for the larger group. It is not for economic purposes; it is for the progress and perpetuation of the race. About the home as created by the family, life's sweetest memories entwine. In prose, verse, and song the literature of the centuries bears testimony in radiant and eloquent words to this statement. In family life the ideals and sentiments which have created civilizations, destroyed kingdoms and explored trackless unknowns have been generated and passed on from parents to children. But, back of all this, there lies a story too dark and merciless for imagination in the light of modern wisdom and culture. To really appreciate the family a study of its history should be undertaken. Those who live in the twentieth century can never appreciate women and

¹Adler, Marriage and Divorce, Chapter I.

²Ethics

the family until a glimpse is had at the abysmal depths
from whence they have risen.

The family until a glimpse is had at the physical traits
from whence they have risen.

PART I

THE SOCIAL TENDENCIES OF THE MODERN FAMILY

PART I

THE SOCIAL TEACHINGS OF THE BIBLE

CHAPTER I

The Family and The Social Revolution:

A. Changes of the Nineteenth Century:

1. New individualism
2. Democracy's mark
3. Industry's effect
4. Less cohesion as a social unit

B. Revolution in Woman's World:

1. Education and new realization
2. Change in work

C. Feminism, - powerful, perilous

1. Part of progress
2. Accomplishments and the future
3. Radicalism's dangers

D. The Present Problems of the Family

1. Maladjustment to social conditions
2. Lack of harmony within the family
3. The influence of urban life
4. The problem of marriage and birth rates.

THE

THE SOCIAL TENDENCIES OF THE MODERN FAMILY

CHAPTER I

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A. Changes of the Nineteenth Century:

1. The New Individualism:

Contemporaneous with the Industrial Revolution, the family underwent changes which were of major importance. There was, in reality, a social revolution. The individualism which brought forth democracy continued to develop into a more virulent form. Speaking of the potency of individualism in America, Dr. Thwing, of Western Reserve University, says:

"It is felt strongly and widely. It is seen in the emphasis placed on the individual as a factor in the administration of civil government. It is seen in the disregard and almost contempt for 'blood'. It is seen in the legal rights given to women, and in all the discussion regarding their 'rights'. It is seen in the movement for the higher education of girls. It is seen in all those conditions of social life which open larger spheres of work to women. All these results signify the corresponding shrinkage of the family. The mutual rights and duties of its members have been lessened. The home, as a home, has less influence over husband, wife and children. The family is divided by diverse educational, social, and ecclesiastical preferences. The personal interests of all the members have increased in number and importance. . . . The cosmopolitan character of even the most private life has tended to separate and to individualize the position of each member."

¹Thwing, The Family an Historical and Social Study, pp. 138-139.

2. Democracy's Mark:

The sweep of modern democracy has had its deep effect on the family as well as on the institutions of church and state in regard to their mutual relations and administration. It is not to be denied that America is riding foremost in the great wave of social progress. The United States has been for a period of years, and is now, working out the problems which other nations will, in time, face. In all probability they will accept the dictum of America . In America, blessed with the freedom of expression to be secured only in a democracy where Church and State are separate and free from all the trammels of the established order, the problems of society are receiving attention unprecedented and incomparable to any in the annals of history. Education of the masses and economic prosperity make possible an intelligent control resulting in a general evolution of the whole social organism. Diaries and histories of early Colonial days are scarcely believable in the light of the progress of society in the last century. Despite the crudities, errors, and inefficiencies that still exist, the modern family represents a movement toward a higher type of family. The modern family is

Democracy's Basis

The basis of modern democracy is the belief in the rights of the individual. It is a belief that every man has the right to life, liberty, and the pursuit of happiness. It is a belief that no man should be subject to the arbitrary power of another. It is a belief that the government is created by the people and for the people, and that it should be so organized as to protect the rights of the individual and to promote the general welfare. It is a belief that the only just government is one that is based on the consent of the governed. It is a belief that the only way to secure these rights is by the establishment of a system of representative government. It is a belief that the only way to secure the consent of the governed is by the establishment of a system of free and fair elections. It is a belief that the only way to secure the general welfare is by the establishment of a system of justice that is based on the principles of equality and fairness. It is a belief that the only way to secure the consent of the governed and the general welfare is by the establishment of a system of government that is based on the principles of democracy.

an aid to the forces of democracy. When the present period of transition and adjustment is past and there emerges the product which has come up through much tribulation, it will be a happier family, a spiritually closer union of personalities, an economic success and an educational and religious force not to be compared to schools and churches with their part time contacts. Toward the task of ideal domestic morals, religion and democracy have been working since the dawn of Christianity. There came the recognition of a person as a being worth more than a sheep, or even many sheep. To the dark world into which Jesus came life was not precious, women were slaves, children were killed or allowed to live at the caprice of parents. Dr. Glover¹ well describes the conditions into which a child was born in that time by his citations of letters from men to their wives as to whether the child should be allowed to live or not. Christianity has refused to be enslaved. It defies the shackles of tradition and dogma. Democracy and a new social consciousness are partners with Christianity in its emphasis upon the family as a religious, as well as a social,

¹ Glover, The Jesus of History,

an aid to the forces of democracy. This is the
period of transition and adjustment in which
emerges the product which has come of these
experiences. It will be a product of the
closest union of generalities, or universal
as educational and religious. It will be
to schools and churches with a view to
toward the task of these days. It will be
democracy have not been able to do this
identity. There must be a new identity
a being worth more than the world of today.
To the best world of today, we must
precious, we must have a new identity
allowed to live. It is the spirit of the
will describe the conditions into which a nation
born in that time by the spirit of the
men to their lives of the spirit of the
allowed to live of the spirit of the
be enlarged. It defines the spirit of the
and beyond. Democracy and a new social movement
are partners with Christianity in the same
the family as a religious, as well as a social.

institution. But the task at hand is neither the pleasurable occupation of dreaming of a roseate future nor the comfortable delight of basking in the sunshine of past achievement.

3. Industry's Effect:

The social revolution has more than one aspect. Democracy, and its accompanying features, are but one phase of this new era. Industry in its revolution entered the family and took the father to the factory at the shrill blast of the whistle, where he labored at a machine doing his set operation, never seeing the product finished under his hand. Here he worked till dark. Being absent from his home his influence on the ideas and life of the family were much lessened. But that is not all the industrial revolution did to the home. It did infinitely more. It took the mother, and then the child, to the grim and relentless grind of the wheels of industry. Children and women could operate machines, and their labor was found to be cheaper. The evils and perversions of the system must have been serious from the first, as history describes the long story of the fight which at last freed England from the curse of the most harmful forms of labor. In America,

investigation. But the fact at hand is that the
pleasurable occupation of dress-making is not
not the comfortable delight of fashion is the
of past achievement.

3. Industrial Revolution

The social revolution and the loss of
subject. Democracy, and the scientific method
but one phase of this new era. The industrial
revolution entered the 19th century and the
factory at the social level. The scientific
laborer as a machine, the loss of freedom, the
seeing the product of his labor as a commodity
worked with death. The social revolution
influence on the social and life of the family
much lessened. But that is not all the industrial
revolution did to the world. It did more than
it took the worker, and the child, the
and religious spirit. It did more than
Children and women were made to work. The
labor and found as it was. The social
variation of the spirit must have been a
the first, at a heavy sacrifice. The loss
the fight was at last from England to the
of the most powerful forces of the world.

the system has never been as infinitely base as in England; but, certainly the conditions that obtain today are not in keeping with social progress, humanitarian ideals, or religious teachings of brotherhood, justice, or liberty. Women are forced to work because of low wages paid to heads of families, and the inducement on the part of employers to substitute cheap labor for higher priced labor. In a survey of twenty-one industries by the U. S. Department of Industries,¹ the wages of women workers are found to range between \$10.00 and \$18.00 per week. They work on an average of seven and one-half hours per day for an average wage of \$13.54 per week. In 1922 the Massachusetts Department of Industries² found that of the 206,000 women workers in the state 2% received less than \$10.00 per week,

29%	received	a wage of	\$10 to \$15	per week
40%	"	a wage of	\$15 to \$20	per week
20%	"	a wage of	\$20 to \$25	per week
9%	"	a wage of	\$25 or over	" "

The injustice to society in enslaving the mothers and potential mothers is hardly estimable. Industrial work effects the mother's health and vitality

¹ Bulletin of Massachusetts Bureau of Industries

² " " " " "

The system has never been as inflexible as it once was. England, for instance, certainly the conditions that exist today are not in keeping with social progress, but the system itself, as well as the treatment of the workers, is changing. The wages of women workers are found to range between \$11.00 and \$15.00 per week. They are on an average of seven and one-half hours per day for an average wage of \$13.50 per week. In 1933 the Massachusetts Department of Industrial Relations found that the 300,000 women workers in the state received less than \$10.00 per week.

300 received a wage of \$10 to \$15 per week	300
" " " " " " " " " " " "	300
" " " " " " " " " " " "	300
" " " " " " " " " " " "	300

The statistics so far show that the system and potential workers is fairly satisfied. Industrial work affects the worker's health and...

for she usually does a day's work in the factory and another at home in the evening. No mother can labor under the strain of such a program without depriving her children of social and religious training, and, infinitely worse, the children are born less robust and able to cope with the vicissitudes of infancy. If the industrial system has come to say, which seems likely in our highly specialized civilization, the father must be paid an income that will be sufficient to support a family, and motherhood must be paid for its pricelessly essential contribution to the species, and the best type of the species. Ancestor worship is wrong, but a little adoration and concern in reference to posterity would solve a thousand ills and woes writ large on the faces of humanity. Infant mortality and working mothers are definitely correlated, as statistics show in every case.¹ Babies have less chance of survival in the homes of working mothers. Less cohesion as a social unit*

Within the family the mode of living has been changed remarkably. The old hospitality of a few years ago departed with the advent of the canned wonders of the corner grocery. There is no more such

¹No statistics are quoted as they are rather generally known.

for she usually does a day's work in the factory
another at home in the evening. In other cases
under the strain of such a program without doubt
her children of school and religious training, and
indefinitely worse, the children are born, and they
and also to cope with the responsibilities of life.
If the industrial system has come to stay, and it
likely, in our highly specialized civilization, the
father must be paid an income that will be sufficient
to support a family, and furthermore must be able to
the physically essential contribution to the family
and the best type of the system. Another aspect
is wrong, but a little reflection and common sense
once we positively would solve a thousand little and
with large on the faces of poverty. Infant mortality
and working women are definitely correlated, and
this is true in every case. ¹ Early have
means of survival in the homes of working women.
less cooperation as a social unit
within the family and home of living
been changed tremendously. The old cooperation of the
years ago departed with the advent of the modern
days of the modern economy. There is no more such

¹ The statistics are quoted as they are rather
generally known.

hospitality as that described in Miss Semple's "An Old Kentucky Home", where the guests arrived early in the day, and

"dinner was the event of the day and was worthy to be so. First came the rich gumbo soup which cannot be properly made in less than three days; then at one end of the table juicy lamb; at the other end a great dish of fried chicken, flanked by hams, spiced and baked in a way peculiar to Kentucky, every vegetable possible at the season, headed by that dish for the Gods, - a corn pudding; jellies, amber and crimson; pickles whose fame descended from generation to generation; milk that was like cream, and cream that might almost be cut with a knife. There were wonderful cakes and ices and puddings for dessert, and finally came lucious melons that had been burried for days in the ice, and were as good to look upon as to taste." ¹

Hospitality has largely lost its personal quality, and has become perfunctory in the extreme. "As a result of these changes the social instinct of women has found expression in part through a movement for some years characteristic of the United States but now rapidly extending through all civilized countries. The club movement is the form in which many former activities of women now present themselves." ² But the great difficulty with this movement, we may add, is that it

¹ Atlantic Monthly, Vol 1x p40

is too much a "women's activity" and the family as a whole is not benefitted directly as it was in the times when there was more cohesion within its bounds. In a summary of evidence from two thousand social workers edited for The National Federation of Settlements, its Secretaries, the late Robert A. Woods and Albert J. Kennedy make a pronouncement which does not at all commend this tendency in family life. "The most telling cause of immorality is to be found in the comparative disintegration of the home."¹ The changes in industry, education, and organized life that have imperiled domestic life have, then, accomplished an end contrary to their general purpose.

"When the home was the skilled workshop, where father, mother, and children jointly contributed to the making of the home in its material aspect, there was constant opportunity for the parents to train the child in many of his activities. They now have to send the child to school for a large part of his training, physical, mental, social and religious. . . . With fathers absent from the home, and with the advent of communal control of sanitary and civic matters have gone many opportunities for training children to assume responsibility in matters leading to good citizenship demanded in public affairs. Obedience to law, respect for authority, intelligent interest in impersonal activities find little opportunity

¹ Talbot, The Education of Women, p. 46.

"for expression in the modern home, and what little there is is seldom made use of by the members of the family at the present time." ¹

B. Revolution in Women's World:

It has been observed in this discussion that the family as an institution has always been sensitive to social changes and is never static but almost always in a state of adjustment or transition. As a result of women's new educational and industrial opportunities, which are equal to those of men, the former dominance of the man in the family is passing.

1. Education and a new status:

Parenthood is becoming a matter of choice. When women were denied participation in the affairs of the nation, when they were denied the right of equal education with men, when practically the only occupation or status for woman was marriage, and when they were frowned upon by society if they did anything different, women's status and work caused little concern. No one cared whether they were meted out the mediocrities of health, happiness, and living, or if

¹Talbot, Education of Women, pp. 39-40

Let us suppose in the future that the
little group is no longer a group
member of the family of a group.

2. Evolution in the future

It has been observed that the
that the family is no longer a family
relative to a group, and that the family
is always in a state of evolution.
As a result of these changes, the family
opportunity, which are not to be
former families of the new in the future.

3. Evolution and a new social

Evolution is a process of change
change. When we are dealing with the
evolution of the nation, we are dealing with the
of social evolution, which is a process of
evolution or change in the social structure.
They are treated as a social process, and
different, which is a process of change.
The social structure is a process of change.
evolution of social, economic, and political

4. Evolution of the future

were enslaved by men in marriages which possessed no element of love save that of economic profit through household services and the other conveniences which accompanied it. That there has been a mighty revolution in woman's world, affecting tremendously her work and status, is not to be denied. Dr. Beatrice M. Hinkle states the new status toward which this revolution is moving, as follows:

"Today women are in a mighty struggle towards differentiation and an individual direction. They have cast aside the maternal ideal as their goal and are demanding recognition as individuals first, and as wives and mothers second. They are claiming to dispose of themselves according to their own needs and capacities. . . . In the bloodless revolution that is in progress the institution of marriage, which has for ages symbolized for woman both her bondage and her power, is inevitably the greatest sufferer. . . . It is true that much that was beautiful and desirable is being destroyed with the ugly and outworn, and that the present condition is in no way satisfactory, but ¹ that is true of all revolutions."

Certainly if this revolution will yeild the lasting high values of equality and added respect for womanhood, it will have been eminently worthwhile to this present age as well as to the generations yet to be born. Dr. Hinkle further asserts the well grounded opinion that

¹ Hinkle, "The Chaos of Modern Marriage", Harpers, December 1925, p. 9.

x
1.26
a new ideal in marriage is rising with the new status of woman, and her personal freedom in marriage places upon her a far greater responsibility than that of the old ideal of responsibility to society, religion, and the family. The new duty is more solemn, more binding, and more imperative.¹ The new status of woman makes her responsible in a greater sense to all humanity and its relationships. The welfare of society depends on the type of marriage. The new ideal and the new reality have a very vital bearing on the attainment of new world relations. "To create and carry this ideal through and to create thereby a new life of relationships is the great social task of women."² Ellen Key also suggests that within the century women have succeeded in finding expression for their universal human and feminine attributes in marriage, and have enobled it.³

2. Change in Work:

With a new social status of freedom and equality there has been the subsequent change in women's work. The occupations of women provide a very engrossing history when studied by periods. Today there is hardly

¹ Op. cit., p11

² The Woman Movement, p 141

³ Abbott, Women In Industry, Table I p8.

a known activity in which there are no women engaged, and with success equal to that of men. The list of occupations as far back as the twelfth census of 1900 contains three hundred and three separate employments, in two hundred and ninety-five of which women are engaged. Those employments in which no women were found to be engaged are, as reported:

Soldiers (U.S.)
 Sailors (U.S.)
 Mariners (U.S.)
 Street car drivers
 Foremen (in fire departments)
 Apprentices and helpers to
 roofers and
 Helpers to steam boiler makers
 Helpers to brass workers ¹

A modern woman could enter a good many more than these three hundred and three employments, for many more now exist.

In the professions women have achieved remarkable distinction. As authors, engineers, ministers, holders of public office, and as politicians, women have done a work as important and as distinct as that of men. As judges, police, lawyers, jurors, and physicians women have fulfilled a great need in

¹ Abbott, Women in Industry, pp. 390-391.

a known activity in which there is a...
and with respect to the...
occupations as far back as the...
occupations were hunting and...
in two hundred and thirty-five...
pages. These occupations in...
found to be engaged in, as follows:

- 1. Agriculture
- 2. Fishing
- 3. Lumbering
- 4. Manufacturing
- 5. Mining
- 6. Transportation
- 7. Commerce
- 8. Services
- 9. Education
- 10. Health
- 11. Recreation
- 12. Unemployed

A woman could enter a good many...
these three hundred and thirty...
more now exist.

In the professions...
responsible... As a...
late holders of public office...
women have done a work as important...
as that of men. As judges, police...
and physicians women have... and...

the ministrations to those of their own sex whose problems and difficulties can never be accurately understood or dealt with by men.

As athletes, women are as proficient as men in those forms of physical culture which are suited to their sex, such as swimming, running, and gymnastics. As musicians women are as nearly perfect as human limitations will allow the species to become. The revolution in the work of women must be followed by the type of instruction which will develop the capacity of women to share in the larger life of the world. This may be done by the fitting of the curricula of schools to meet the needs of all around efficiency as house-mothers and as self-supporting individuals. In the case of those girls who must earn money early in life, a course especially fitted to safeguard them and secure for them the best training in trades should be provided. For those who seek professional careers, education must seek to implant the ideals that will make of them the social leaders that only women can be, whether married or single.

The distinction is shown in their
habits and attitudes and behavior
and in the way they think of
themselves and their place in the world.
As a result, the man in these
times is forced to change his
to their sex, and as a result
the woman is forced to change her
habits and attitudes and behavior
to those of the man. This is the
reason why the man and the woman
of this time are so different from
those of the past. The man of
this time is not content with
the life of the past, and the
woman of this time is not content
with the life of the past. They
both want to live the life of
the future, and they are both
striving to do so. This is the
reason why the man and the woman
of this time are so different from
those of the past. They are both
striving to live the life of the
future, and they are both striving
to do so. This is the reason why
the man and the woman of this time
are so different from those of the
past. They are both striving to
live the life of the future, and
they are both striving to do so.

C. Feminism - Its bearing on the Family:

1. Its Aim and Progress:

The great fountain of power and of peril behind the changes in the work and status of women, and behind the new attitude toward marriage and family life is that of feminism. In the last century, feminism may be regarded as one of the most significant outbreaks of a long, deep-running current of need on the part of women. Feminism is defined by its leaders as a movement to wipe out all sex distinctions of the artificial sort.

"Feminism is that part of the progress of democratic freedom which applies to women. It is a century-old struggle conducted by large groups of people in different parts of the world to bring about the removal of all artificial barriers to the physical, mental, moral and economic development of the female half of the race. The movement is most advanced where democracy is best established, and most backward where autocracy is strongest. It is advocated by women of every class who have an instinct for sex loyalty and a democratic vision, or whose training has supplied a greater breadth of mind than was innate in them." ¹

Thus feminism is a world movement of revolt against all artificial barriers, such as laws and custom have interposed between women and human

¹Haley, What Women Want, p. 3.

1. The first part of the report is a general introduction to the subject.

2. The second part is a detailed description of the methods used.

3. The third part is a discussion of the results obtained.

4. The fourth part is a conclusion and a summary of the findings.

5. The fifth part is a list of references and a bibliography.

6. The sixth part is a list of figures and tables.

7. The seventh part is a list of appendices.

8. The eighth part is a list of footnotes.

9. The ninth part is a list of acknowledgments.

10. The tenth part is a list of references.

11. The eleventh part is a list of figures and tables.

12. The twelfth part is a list of appendices.

13. The thirteenth part is a list of footnotes.

14. The fourteenth part is a list of acknowledgments.

15. The fifteenth part is a list of references.

16. The sixteenth part is a list of figures and tables.

17. The seventeenth part is a list of appendices.

18. The eighteenth part is a list of footnotes.

19. The nineteenth part is a list of acknowledgments.

20. The twentieth part is a list of references.

21. The twenty-first part is a list of figures and tables.

22. The twenty-second part is a list of appendices.

23. The twenty-third part is a list of footnotes.

24. The twenty-fourth part is a list of acknowledgments.

freedom. It seeks to wipe out all that debars women from the liberty of self-development and self-realization, and from acquiring an independence equal to that of man in every way. Why should not women assume the same social responsibilities with men; and, why should men be given privileges and opportunities which women are not allowed to share? The seeming unfairness of man's dominant position of freedom is far worse than the first glance would reflect. The woman movement is in every respect no more than mere justice to women, - our mothers, and the mothers of the generations to come.

The beginning of this movement was in America, where it has had its widest effect. The first of the movement consisted in woman getting control over her own property. Then followed the obtaining of control over her own child without the lessening of the father's responsibility. Later, when women secured equal educational advantages, the die was cast, for "the truth shall make you free" was true of women. They received equal divorce privileges; they were economically independent and capable of earning a living for them-

selves and their children; and now, women have secured the right of equal franchise, thus striking the word "male" from the Constitution.

Women have changed remarkably in their mode of life and in their attitude toward the marriage and family relations. "The wives of today, sacredly convinced of the right and freedom of women, succeed better in asserting their personality than in pleasing their husbands; and, the quantity of their demands is often more noteworthy than the quality of their gifts. That many modern marriages turn out well shows that the adaptability of the modern husband is beginning to be even as great as that of the wife in former times.... The marriage is absolutely wrecked when the wife brings to it all the new demands of woman, but the husband all the primitive instincts of his sex", says Ellen Key.¹ The husband is no longer the authority with the personality of the wife subordinated and merged into his own.

Marriage should be a partnership now. The husband does not ^{wholly} "support" his wife,² for she supports him equally as much by her contributions

¹ Key, The Woman Movement, p. 159.

² i.e. each is the other's complement.

to the home. Life partnership rests on equal dependence, one on the other. When the husband or the wife fails to contribute his or her share to the making of the home and the securing of an ideal home life, the effect on the children in the home is disastrous. The sanctity of the home will not obtain when the interest is lacking. Women who are used to earning and refuse to give up their remunerative employment after marriage and children demand their time, are sacrificing home, - something inestimable in dollars, and too valuable to be exchanged for gold and silver.

Statistics now show that women seek from 75% to 90% of all divorces in the United States. The husband is not protected any longer by law for encroachments upon the life, liberty and happiness of his wife, merely because she is wedded to him.

In a report issued by the Alumni Association of Wellesley College,¹ the figures relative to the attitude of the new woman toward marriage is seen. In the first ten years after graduation only thirty-five percent of the graduates were found to marry. In the period of twenty years after graduation a

¹ Wellesley, Mass., November 1925

total of forty-eight percent had married. A similar report of findings of a survey over a period of fifty years at Mt. Holyoke ¹ reveals that fifty years ago eighty-five percent of the graduates were marrying, and at the close of the fifty year period the percent marrying had fallen to fifty percent. Similar figures were obtained from Bryn Marr College and Vassar College, giving the figures as 43.9% and 46.7% respectively. The general tendency in feminine colleges is toward a decline in marriages, due chiefly to the fact that other work demands all the attention of the graduate. Three hundred and twenty-five Wellesley girls were asked what they expected to do after graduation. Two hundred reported. Of these the report reads:

- 90 will teach;
- 25 will enter literary field;
- 24 will devote life to social service;
- 23 will enter banking and business;
- 19 will devote energies to recreational work;
- 18 will enter the field of research work;
- 14 will be artists;
- 7 will take medicine as a profession;
- 5 will be missionaries, and
- 8 will marry.

Such is the disastrous effect of feminism among the graduates and students of avowedly feminine schools taught by spinsters whose lives are utterly one-sided

¹

Alumni and college bulletins issued during the year.

and a queer blend of super growth in academic lines and a petrified atrophying of the qualities which all humanity inately respect, adore, and cherish in womanhood.

Perhaps the college girl is not wholly to blame. She is thrust into the artificial environment of college in the plastic age of blossoming adolescent idealism. There is little to be expected but the adherance to many false or otherwise not wholly desirable or obtainable standards. The same statistics show that these Wellesley College graduates have .86 children each; Mt. Holyoke .9 per graduate, and Bryn Mar .37 per graduate, and Vassar the same. Not only are these results shown in exclusively women's colleges. Studies of such coeducational universities as Syracuse, Ohio State, Illinois, Oberlin, and Michigan all show a similar decrease in the rate of marriages and subsequent births.

Large families are not desirable merely for the amount of population. The lower classes take care of that. The tragedy is that the decrease in births and marriages is in that strata where society can least afford to have it fall.

"As a direct and indirect result of the Woman Movement, the fact none the less remains that there is found among women an increasing disinclination for maternity, a reluctance which deprives mankind of many superior mothers, while at the same time woman's commercial work for self-support in all classes increases her sterility, or makes her incapable of suckling, so vitally important for the children." ¹

Herein lies the most insidious danger,- that women, because of increased liberty and education, will misapply their new found power and fail to glorify that greatest of all functions, divinely appointed motherhood. The Woman Movement has too long considered the real function of woman as negligible as compared to the really insignificant work of commercial and educational careers.

2. Accomplishments, and the future:

There is really a very large place for women in the life of the nation aside from the activities of the home, which will remain first in importance as long as the race is perpetuated by the present means, both spiritually and physically. "No woman has ever been at the same time all that a wife can

¹ Key, The Woman Movement, p. 173.

"be to her husband, a mother to her children, a housewife to her home, a woman to her work." ¹ Women who have devoted their leisure time to social betterment have accomplished much for the future. Anna Garlin Spencer² states that women have halped in changing the governmental approach in the following individual and private matters:

1. Health - public and private, in matters of prevention of disease and in the care of the sick and the convalescent.
2. Education - in respect of all ages and all peculiar needs of special training.
3. Philanthropy - or the social care of the dependent, the poverty-bound, the defective, and the delinquent.
4. Penology - or the laws and their administration which deal with crime and criminals, and with both the victims and panderers to vice.
5. Recreation - and all manner of publicly provided opportunity for helpful use of leisure time.
6. Conservation of natural resources in the interests of common wealth.
7. Checks upon economic exploitation by the greedy and the strong, upon youth, the weak, and the ignorant.

¹ Key, The Woman Movement, p. 167.

² Spencer, The Family and Its Members, Ch. XV.

the 10th of January, 1900, a letter was received from the
Hon. Mr. Justice, in which he informed me that the
Government had decided to purchase the land for the
purpose of establishing a reserve for the Indians.
I was very glad to hear of this, and I at once
wrote him a letter in reply, expressing my
gratitude for his kind attention to the matter.

I have since then been waiting for the
Government to send me the money for the
purchase of the land.

I have also been waiting for the
Government to send me the money for the
purchase of the land.

I have also been waiting for the
Government to send me the money for the
purchase of the land.

I have also been waiting for the
Government to send me the money for the
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Government to send me the money for the
purchase of the land.

8. Checks upon those commercialized forms of recreation which tend to despoil childhood and youth of innocence and refinement.
9. Official standardization of ways of living found to be conducive to physical, mental, and moral well-being, and social aids toward vocational training and guidance.
10. The Union of Federal government with State government, and local efforts for general welfare.

The efforts of women have been most beneficial in securing new social ideals, making health an enterprise, in making educational and vocational training available for all, for the new type of philanthropy which seeks to rid society of the effects by striking at the causes of socially undesirable conditions. There are new attitudes in courts and juries. The law is taking on the attitude of a parent instead of that of a strictly primitive agency. It is now becoming a corrective agency.

Women have helped disseminate the cultural aids to common life such as making streets safer for youth, providing playgrounds, museums, settlement workers,

classes, libraries, and children's rooms in public libraries.¹

3. Radicalism's Dangers; Women's Opportunitites:

Women have the morals of the nation in their control. As one authority suggests,² it goes without argument that the women of a race never become loose and wanton until after the men have set them an example. There must be a low or a high standardd for both sexes; the first means degeneration; the latter, a new summit of development in social bliss and welfare. Women are the conservers of this morality, be it high or low. To each generation the mothers pass on the heritage of social characters, as well as that of physical characters.

Beside the actual contact of mother and children, the mother has the new opportunity of rendering to society greater and greater experiences. The mothers of grown children, with their practical knowledge of financing and of psychology, could render many public services where their knowledge so highly specialized would be of great value. Married women should in

¹Spencer, loc.cit.,

²Dealey, The Family, pp. 42-43.

no case be debarred from teaching just because they are married, while their places are assumed by others often not as well fitted for the task. Married or unmarried good are desirable and they are the right of those who will be the men and women of tomorrow. Masculine domination is, perhaps, largely responsible for this undesirable attitude toward married women teachers. Men have made of women extremes on either hand. They have revered them as ethereal beings, or treated them as inferiors to be carefully ruled and never understood. When women are through achieving their essential equality, which is inevitable in the path of progress, they will then do even greater service as the conservers of values and the achievers of new and more beautiful ideals. Women can teach men to turn to life and find within it joys for toil which will be far more satisfying and far more eternal than the rude and restless business of the conquest of the material world. Says one of the reasonable feminists: ¹

"Love, so infinitely mysterious, so deep in its physical anchorage and so high in its spiritual aspiration, so shy, so aloof, and yet so marvelously near, may well be a quest of his (man's) explorer's skill. When he learns to know the soul of woman he will have attained the key to

¹ Hale, What Women Want, pp. 274-275.

"his own, and then perhaps love may unlock the door to a race beautiful and wise beyond our dreams, which shall in the aeons to come carry us far beyond the pitiful limitations of today, as we have been carried beyond sponge-like life of the world's beginnings."

G. Stanley Hall seems to give the basis for such iridescent dreaming, speaking of wedlock and the family he says:

"They must be perfect because they are symbols and types of life. These masterpieces are the choicest products so far as evolution has yet itself evolved, which is at its root a love story. Defeat here destroys an organ of knowledge, for the large institutions are created in its image and can be rightly known only through it. ¹ Without children, love is incomplete."

By such unwise and unneeded measures as Ellen Key and Charlotte Perkins Gillman suggest in their extreme movements, this harmony can never be attained. Free love, trial marriage, and the banishing of the idea of any illegitimacy are as pernicious as they are unwise, and certainly do not make for the advance of social progress. There should be equality in love, business, politics, marriage, and the family. Radical and militant

¹ Hall, Adolescence, p. 125, Vol. 2, N.Y., Appleton, 1921.

"his own, and then perhaps love may follow
the door to a more beautiful and wise
your own dreams, which shall in the future
be some carry on far beyond the present
limitations of today, as we have seen
that beyond average-like life of the
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"They must be part of the process they are
symbols and types of life. These men
represent the highest products
so far as evolution has yet reached
evolved, which is at its best a love
story. But love destroys an organ
of knowledge, for the large intellect
is created in the image and can be
slightly known only through the
children, love is indestructible."

By such unwise and unneeded

as Ellen Key and Charlotte Perkins Gilman suggest

in their extreme movements, this harmony can never

be attained. True love, true marriage, and

realizing of the ideal of any civilization

rests on the love and unity, and certainly

more on the advance of social progress.

Should we equally in love, marriage, and

marriage, and the family, and the

I shall, therefore, be glad to see

feminists, with over-abundant zeal for their cause, should neither hope nor desire to leave the most sacred institution of all go a-begging while they give all their energies to candidating for political power; writing books, the making of which, the Biblical writer rightly declared, has no end; running businesses and causing the wheels of industry to turn. It is wrong to do this while the most important of all human products is inefficiently fitted to carry forward the standards of progress, promote justice, and cause old and new devices of peace, brotherhood, and righteousness to function. Women deserve all the liberties enjoyed by the male: all his distinctions, all his opportunities for achievement and service. They deserve full equality; but, such equality, if it is good, will inevitably elevate and make more stringent the present moral standards; make more beautiful family life; and make marriage purer and more intrinsically worthwhile. It need not stoop to some of the extremes which radical feminists advocate without considering the implications of such measures or the negative roots from which they are sprung. The only outcome of the woman movement

which is altogether desirable and worthwhile is that the new woman, the equal of her partner, man, each standing in a light of new understanding shall make permanent the new, closer, and indissoluble union which such a new status of sexes should yield. As Olive Schreiner says:

"the two sexes are not distinct species but the two halves of one whole, always acting and interacting on each other and reproducing each other and blending with each other in each generation. The human female is bound organically in two ways to the males of her society: collaterally they are her companions and the co-progenitors with her of the race; but she is also the mother of the males of each succeeding generation, bearing, shaping, and impressing her personality upon them That which the women of one generation are mentally or physically, that the education the males of the next tend to be; there can be no movement or change in one sex which will not instantly have its effect on the other; the males of tomorrow are being cast in the moulds of the women of today. If new ideals, new moral conceptions, new methods of action are found permeating the women of one generation, they will reappear in the ideals, moral conceptions, methods of action of men of thirty years hence." ¹

¹ Schreiner, *Woman and Labor*, pp. 264-265.

D. The Present Problems of the Family.

1. Maladjustment to social conditions:

That the modern family has serious problems to face is ostensible. From a widely varying group of sources these problems have amassed themselves. A thoroughly different manner of living, brought on by industry, has caused the family to become less a complete social integer with its own activities and interests, and to be transplanted to the filing case existence of apartment houses and crowded living conditions of the city. Such conditions do not produce a real family coherence. Home is a sleeping place only for far too many moderns.

Intense individualism is also a cause of concern to those who are forced to see in the family the future weal or woe of the race. Many, like Elwood,¹ are inclined to hold that the family is intrinsically valuable as a school for socializing the individual. This is obviously true, but a situation in the family such as Goodsell describes cannot

¹ Elwood, Sociology and Modern Social Problems.

bode well for future America:

"The modern household not infrequently presents the phenomenon of a group of clashing wills, and association of highly individualized persons, each asserting his rights and maintaining his privileges with greater or less success." ¹

But weighing the values of modern life the same writer adds:

"The family unity of modern times, - and many homes today exemplify this unity in strength and beauty - is more a spiritual oneness of mutual love and consideration of common interests and goals than a unity secured by centering all authority in one head."

In such a family unity lies the hope of America's future in ideals, purity, strength, intelligence and beauty, for the family transmits both the social and the physical heritage of the race. Through spiritual unity the family can adjust itself to the new social conditions so divergent from the old, made so by industry and a revolution in the sphere of women's activities.

2. Lack of harmony within the family:

The conflicts and internal strife of the family are caused by the centering of most of the

¹ Goodsell, The Family as a Social and Educational Institution, pp. 456-457.

books well for future reference:

"The modern movement in literature is a reaction against the classical ideal, and is characterized by individualism, realism, and a tendency to deal with the commonplace and the ugly."

But weighing the value of these books is a matter of opinion.

"The family is the unit of society, and every family has its own life, its own traditions, and its own history. It is the basis of all social organization, and its strength or weakness determines the strength or weakness of the state."

In some families the life is a struggle for existence, and the members are constantly at odds. In other families the life is a harmonious whole, and the members are united by a common purpose. The family is the first school of life, and it is here that the child learns the lessons of love, loyalty, and duty. The family is the foundation of the state, and it is upon its stability that the future of the nation depends.

Family and Society
The family is the unit of society, and every family has its own life, its own traditions, and its own history. It is the basis of all social organization, and its strength or weakness determines the strength or weakness of the state.

interests of its members outside the home. From the time a child is six or seven years old there is a constantly increasing draught upon his time and energies by outside activities, which in themselves are good but which necessarily make his contacts with his home less and less. The wide divergencies of interests and activities do not make for a family organization which will be internally frictionless unless a conscious and intelligent program or effort is made to bind the family and its members together.

Such a program or effort is possible and offers rewards worth the undertaking. The tendency of too many thinkers today is to constantly discard. To discard useful and valuable machinery and institutions is as disastrous as the failure to develop and grow by their use. It is true that the saving of outworn creeds and pagan ideas and customs is folly, and not in keeping with civilization's tireless strides forward. But is it not worse folly to sluff off and relegate to the junk heap institutions which have made civilization's advance possible, and life more abundant in meaning, value, and happiness? To such arguments as these

interests of the members outside the home. It is
time a child is six or seven years old that he
constantly increasing through the years. The
ergies by other activities, which are necessary
are good but which necessarily take the child away
his home life and home. The child's life is
interests and activities do not make the child
organization which will be increasingly important
unless a connection and loyalty and progress is made
is made to bind the family and the society together.
Thus a program of effort is needed
and efforts towards better the understanding and the
unity of too many children today is to be made
directed. To succeed in this and to make the child
and institutions is to direct them as to their
to develop and grow by their own efforts.
The saving of energy must be made in the home
customs is better, and now in making the child
also the child's studies towards the child's
most basic is to shift off the responsibility
best institutions which have made the child
advance possible, and this is not to be done
values, and happiness. To such a program of effort

the radical must address himself before attempting to substitute for the family a new social order. With a better understanding of the whole of life and the "vocation of living" as Dr. G. A. Coe ¹ calls it, the matter of harmony within the family will have become settled in a large degree, and the seemingly large problems of present individuality will appear ridiculously inconsequential. The highest ideals of reformers who seek to improve society may best be achieved through the family. The family is the result of a long evolution in which divine approval and guidance in its nature and development seem real in its very existence, after all the attempts from the time of Plato down to the present day to change it seriously. There has been a constant improvement, and to retrograde now is unthinkable.

To make family life successful is worth the effort. It requires, more than ever before, generous quantities of patience, unselfishness, tolerance, cooperation, equal partnership, and the raising of sound children who will play their part in life. A rich family is not an accident, it is the result of experience and intelligent control.

¹ Coe, "What Ails Our Youth?", Scribners, N.Y., 1925.

the radical must address himself before any
experiment for the family is possible. It is
a better understanding of the role of the family
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of veterans who seek to improve social conditions
achieved through the family. The family is
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in its very existence, and it is the family
the aim of life seen in the present day. It is
is essential. There has been a constant evolution
and its progress now is inevitable.

To seek family is a necessity. It is
the effort. It requires, more than any other,
active participation of husband, wife, and child.
education, equal partnership, and the value of
each member who will play their part in life.
rich family is not an accident, it is the result of
experience and intelligent control.

The "New Age Family", Baltimore, Md.

3. The influence of urban life:

The influx of people to the cities, and a lack of interest in rural life is shown by statistics and census reports. The influence of the family as a social institution is much deprecated by this drift to the city. Thwing notes the tendencies of rural life as harmful. He says:

"Urban life, through its variety and intensity of interests, tends to develop individualism; rural life, each home removed from its neighbors, tends to develop the family. The struggle for wealth, the appetite for excitement, the opportunity for the development and satisfaction of personal tastes, of the metropolis, tend to develop in individualism; the calm, conservatism, and simplicity of the country tend to develop the family." ¹

At present the city sets the standards for the home and the members of the family. They are but a part of the scheme of communal, syndicated life, which has scattered the influence of the family between business or factory and the school, with all its side issues. City life depends on business, was built on business, and is conducted in harmony with business. If people reach a stage in their intellectual and spiritual growth which is hoped for by educators who

¹ Thwing, The Family as an Historical and Social Study, p. 141.

3. The Influence of Urban Life

The influx of people to the cities is a fact of interest in rural life. The influence of the city on rural life is shown in many ways. The city is a center of social life, and the rural life is often a reflection of the city. The city is a center of social life, and the rural life is often a reflection of the city. The city is a center of social life, and the rural life is often a reflection of the city.

Urban life, through its variety of interests, leads to a more individualistic life. The city is a center of social life, and the rural life is often a reflection of the city. The city is a center of social life, and the rural life is often a reflection of the city. The city is a center of social life, and the rural life is often a reflection of the city.

At present the city is the center of social life. The city is a center of social life, and the rural life is often a reflection of the city. The city is a center of social life, and the rural life is often a reflection of the city. The city is a center of social life, and the rural life is often a reflection of the city.

I found the family as an individual unit.
Social Study, p. 121.

now turn to the education of the feelings, the sentiments, and the emotions, a change may be confidently expected. If people make living itself a vocation, the tide of population which so strongly sweeps toward the cities may someday in America, as in England, shift toward the country. Such a change would have a profound beneficial and healthful effect on the family as a social and legal center.

The growth of many suburban residential sections which are carefully limited as to character of buildings and size suggests the evident desirability of life in a village as compared to the "shelved-in" existence in a large city. It is regrettable that these homes are obtainable only to a few people. The poorer class of laborers are drawn from the rural districts to the city by the widely heralded high wage; but they are not advised of the facts concerning living expenses or living conditions such as housing and food. They do not know of the increased mortality in some of the squalid centers of very large cities. At its best, urban life inevitably develops a mechanical type of existence, a hand-to-mouth standard of living. The city-bred man is invariably one-sided and narrow. He is less resourceful, less sincere, and not

as versatile as the youth who has lived closer to nature and his fellow man out where the city leaves off. The preponderance of men of national importance and repute, whose names appear in "Who's-Who", come from other sections than the crowded marts of the great cities. Many men similar to Lincoln are prepared for leadership on the crumbs of academic crusts and at the outposts of civilization. The so-called "simple life" has not only its unmistakable virtues but it has advantages as well.

4. The problems of marriage and the birth rate:

The part that feminism plays in the lowering of the birth rates and in the raising of the age of marriage has been treated to some extent under the section of this study devoted to Feminism. The marriage rate and the birth rate are in many ways indices to the vitality of the nation. With respect to the growth of society and the ultimate happiness of the family and the success of marriage, vital statistics show the status of a people.

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and reputation whose names appear in "Who's Who"
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"single life" has not only its disadvantages
but its advantages as well.

4. The standards of marriage and the divorce rate

The fact that female divorce
lowering of the birth rate and in the raising
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The marriage rate and the birth rate are
ways indices to the vitality of the nation. With
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happiness of the family and the success of marriage
vital statistics show the errors of a

The marriage rate logically demands treatment before attention is given to the birth rate. The present tendencies in American life show a lowering of the marriage rate due to:

1. A change in the standards of living, and the raising of the age of marriage.

"In an ^{age} when the standards of living in all classes is steadily rising, a man thinks twice before he marries a woman accustomed to the comforts of a few, at least, of the luxuries of life, especially when he knows that she is quite untrained, and perhaps uninterested, in home keeping. The woman also stops to think before she resigns a lucrative position, industrial or professional, which guarantees her economic independence and, with reasonable thrift, an assured future. In many instances marriage is postponed beyond the age when it appears romantic and desirable, and finally, when life habits become fixed, is given up entirely. This means, of course, a decline in the marriage rate; and, it is precisely in the large industrial cities, where women are found to work outside the home, that this condition prevails."¹

2. The subordination of the functions of reproducing society to economic and industrial efficiency. Society is gravitating toward a specialization which, like bees, will leave the maintenance of the species to certain classes, while the "workers" (industrial and intellectual) will be sterile.

¹ Goodsell, The Family as a Social and Educational Institution, p. 481

The following table is given in the text:

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present conditions: 1. The first is the

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6. The following table is given in the text:

- (3) The especial defference to social comfort among the better classes. People are loathe to marry unless a certain degree of social comfort will be within their reach, and unless they will be able to maintain a home which will provide even better advantages and comforts, both physical and cultural, than that in which they themselves were reared. Less cautious foresight and hesitation is to be found among the laboring classes as a definite correlation between the decline in the price of bread and the raising of the marriage rate, or visa versa, has been noted. ¹

5. The challenges statistics present:

The Birth Rate is the ratio between the total number of births and the total population at the middle of the year, an estimate given by Federal authorities on July 1st each year. This type of birth rate is used by most modern nations. Such a rate is known as the "crude" rate which is refined by determining the rate per thousand married women from fifteen to forty-five years of age, the number of legitimate living children. The importance of the registration of births is great. The Massachusetts Statistical Registrar gives thirteen reasons why births should be registered for legal, social, and statistical purposes which affect the individual and society in general.

¹ Fawcett, Manual of Political Economy, p. 143.

Two challenges to social reformers and moral, Christian people grow out of a study of the birth rates in America:

(a) Still Births:

The first challenge is that offered by still births. These are not counted in the vital statistics, but authorities, i.e., doctors, midwives, etc., estimate in general from 25 to 50 per thousand population. In Massachusetts during the past year at the estimated rate given as 40 by State reports, there occurred between 3,000 and 4,000 still births. In the entire nation these births total upward of 100,000 per year, and, though largely preventable, this condition has remained much the same for a period of a quarter of a century.

This waste of human vitality and source of unhappiness is derived from a few well known causes which society fails to bestir itself to remedy. On the part of the father, occupational disease is responsible for many of these grim visits of death instead of the coming of happiness. Insufficient food and clothing for the mother, mental anguish and improper care

their toll from the very life of the mother. Society must take measures to ameliorate conditions which allow women of one class to go uncared for and unprotected in the greatest of all human duties- motherhood, while those of another class present the opposite extreme of gorgeous luxury and idleness.

(b) Illegitimacy:

The second challenge to the moral forces of society, (which seem to be in a state of continual lethargy needing thunderous challenges to awake even a half-hearted response) is that of the widespread illegitimacy existing in the United States. In 1918, there were 17.4 illegitimate births per thousand population, which increased steadily until 1921 when there were 25 illegitimate births per thousand, with South Carolina leading in the shameful record with 81.6 per thousand.

Illegitimacy is unpardonable for the sake of the child alone. He is forced, even if he is fortunate enuf to live and attains, thru indomitable will and energy, some degree of success, to be stigmatized with the realization that society, though unjustly, points a finger of scorn at him. Worse than this, it is no recent discovery or secret that illegitimates have a

curtailed chance at living at all. And if they do live, ~~their~~ lives are so blighted that they form a large majority of the criminal and pauper population which respectable citizens are called upon to legislate for and pay tax to house, clothe, feed and render harmless, if possible. The cause should be dealt with and the effect would not be so undesirable and unwholesome.

Because of the housing of the poor in tenements, like animals, many of these sins against mankind occur. Then, as usual, the rich, intent upon selfish pleasure and gratification of animal lust, prey upon the underpaid of the social economic order they have created by the worship of the Golden Calf and the disregard for the human, social values. By failing to safeguard and teach the young, the home and society make possible the lure of excitement and the deception of youth.

The temptations of luxury cause the poor to subserve the ruling dynasty of Wealth's despotic sons. The women bear the brand of society's scorn and hatred while the man loses none of his prestige or commands none the less respect. Illigitimacy ought to be com-

batted by every thinking individual, and legislation should be forthcoming which would end another social curse.

C. Decline of Birth Rate

The decline of the birth rate is the result of causes evident to even the casual observer.

Firstly, The lessening of the number of births is due to the raising of the marriage age, which necessarily makes the number of possible births less. The later the age of marriage the lower the number of births. The lower the age of marriage the higher the birth rate will be.

Secondly, the decline of the birth rate can be greeted as a sign of social progress. The science of medicine and its applications to hygiene, sanitation, and life in general, have made it possible for a higher percent of those who are born to live. Infant mortality in the Colonial days of America was astoundingly high. The lack of knowlege of how to care for the infant properly often soon required the child's life. Usually, of ~~tennor~~ more children born to a union only a few survived. Today the statistig are markedly different.

Thirdly, economic conditions have made it impossible for many persons to rear large families. The untoward conditions of the city are hardly conducive to the rearing of children.

Fourthly, the control of fecundity, unfortunately often on the part of the well-to-do and cultured classes, has limited births in the group from which society has every reason to expect to recruit its leaders. The classes that are economically fitted to care for their issue in the way most beneficial to them and to society, too often produce few or no children. This fact is the result of a number of causes more or less justifiable. Among these may be stated: social obligations, standards of living, and selfishness on the part of either or both of the parents.

The control of fecundity is ~~an~~ instrument for the development of a hardier race stock and higher mental capacities. But, even "fit" children should not come faster than they can be cared for. Birth control can, and will be exercised with beneficial results among those who are unfit to beget children and rear them to be useful citizens. Too often squalid conditions, poverty, ill health and other undesirable features, form the background from which the largest number of children must strive to build their lives. The birth rate is directly variable with the amount of culture of a people. Culture is based upon economic prosperity. People who consider children from an unselfish view point limit their families in order that their children may have the best advantages.

Other variations in both the marriage rates and the birth rates are found in different races, in various races, in particular types of communities, in the diversified social scales, and in all manner of climates.

Population problems in America present a distinct and serious challenge to thinking citizens everywhere. The past quarter of a century has been a period of adjustment and new knowledge. The future will, doubtless, realize the hopes of those who have sought to bring about certain desirable changes in these vital matters.

Other variations in both the average rates and the birth rates are found in different races, in particular, in particular types of communities, in the diversified social classes, and in the manner of climates.

Population problems in America involve a study of and various changes in relation to the population. The past quarter of a century has seen a rapid adjustment and has involved the realization of the hopes of those who were engaged in social reform. The social reformers of the past quarter of a century have seen the realization of the hopes of those who were engaged in social reform.

CHAPTER II

SOCIAL LEGISLATION IN BEHALF OF THE FAMILY

A. Mother's Pensions.

B. Protection of Delinquents.

1. Deserters' Families

a. Improvement needed in
Court procedure

b. Present rulings of the Court

2. The Juvenile Delinquent; treatment, causes.

C. Need of Uniform Legislation.

1. Danger of laxity in marriage laws.

2. Widespread divorce peril.

3. Current proposals of reform.

CHAPTER 17

SOCIAL REFORMATION IN THE 19TH CENTURY

- A. Wesleyan Methodism
- B. Protestantism's Religious Revival
1. Dissenters' Revival
2. Wesleyan and others' revival
3. Wesleyan's revival
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A. Mothers' Pensions.

Over one-half of the states of the union have already adopted some form of pension for widowed mothers. Similar measures are in the legislative foreground in most of the remaining states. The earliest legislation of this sort dates back to 1911. The movement in the United States is part of a universal trend of the times to protect motherhood by legislation. The National Council of Women in the United States and the National Congress of American Mothers are forming branches in foreign countries. The organizations are instrumental in the crystalization of sentiment into law. They seek better education for parenthood and attempt to secure for children an environment of loving, wise care in the impressionable years of life. Due to such influence, the movement for pensions for mothers is a widespread one, and throughout the civilized world serious attention is being given to it. "The mothers demand statesmanlike legislation to do away with the terrible conditions associated with widowhood."¹ The enabling of widows to keep their families together is

¹ Chesser, Woman, Marriage and Motherhood, p. 172.

1. General Remarks

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2. General Remarks

a matter of social concern. The removal of fatherless children from the home breaks up the home for the children and their mother, and separates them at a time when by all the laws of nature and society they should be together. "If the widowed mother becomes a wage earner who has to go out daily into the labor market, home and children must necessarily suffer. The children are without supervision of the mother and are apt to drift into delinquency and vice." ¹ By allowing the mother to remain in the home and work we secure the same results. The children and mother must become the sweated victims of the mother's poverty and society's injustice. The interests of childhood and citizenship alike demand that the mother of fatherless children should receive an allowance from the government sufficient to bring up the children in the home. It has been actually found cheaper to do this than for the State to maintain the children in institutions.

The Mothers' Congress, and like organizations which are the outgrowth of a sane, constructive Feminism, holds that legislation should provide assistance for meritorious parents. Feminists say that "the woman who is capable of earning money, and who abandons

¹ Ibid.

"wage-earning for motherhood ought to receive from the state as nearly as possible what she would have received if she had not had children", or else, they declare, "the expense of children should be borne wholly by the community."¹ Certainly too much cannot be done for the benefit of motherhood; and, what is done for motherhood insures a perpetuity in social values, for only through better motherhood can the children of the future be adequately protected.

B. Protection for the Delinquent Family.

Delinquents are persons who derive support by imposing an involuntary burden on the community and whose hurtful acts are forbidden by law and society. The delinquent fails to meet his social obligations as a citizen and a member of organized society. Into such a class the families of deserters and those otherwise economically handicapped also fall. Domestic and marital infelicities contribute to the making of a real problem for society in the form of the delinquent family. Social injustice and industrial-economic compulsion add to this class a great number. Again, also,

¹ Popenoe & Johnson, Applied Eugenics, p. 381.

urban conditions are found to accentuate and almost create the greater proportion of the cases which comprise this class.

1. The Deserter's Family:

Desertion is the result of some deep-rooted disorders in the family structure of which there are a number of contributing factors. Feeble-mindedness, differences in background, non-spiritual basis of marriage, lack of education in life and morals, occupational faults, wanderlust and indolence, monetary troubles, sex incompatibility, ill health, temperamental incompatibility, vicious habits, and community standards, all take their toll of unhappiness in causing desertion. The old method of solving this distasteful feature threatening family interests was by law. The laws provided punishment by prison sentences and fines. This acted as a deterrent to men who sought to desert their families at will. The laws are of extreme importance in reducing the number of desertions, but, today they subserve a more beneficial and social method. Laws now play a very useful role in the background to be used when other means fail. The social worker is the big factor

in present day efforts to deal with this problem. Better laws and specialized courts make possible greater results for the social worker. There are now fewer primitive and repressive measures, more consideration of the man's point of view, less tendency to press immediate Court action, fewer commitments of children, a more liberal relief policy (to prevent forced reconciliations), and better and longer supervision after the man has resumed the support of the family.

The establishment of Courts of Domestic Relations is, perhaps, the most important factor in doing away with much desertion. Many insipient divorces are nipped at their beginnings, and domestic happiness is started all over on a firmer and more rational basis.

Most states have very wisely granted divorces on the grounds of long, continued desertion.

a. Improvement needed in Court Procedure:

Court orders usually demand that the man pay too small an amount toward the support of his family. Such payments, in addition to being adequate, should be made through the Court if they are to be relied upon. Men serving prison terms should be forced to labor and their earnings should be sent to their families. The Domestic Relations Courts should have equity powers in order to proceed according to the social needs of the case. There should also be able specialists in connection with the Court, and an adequate staff of Probation Officers should be employed.
employ.

b. Present rulings of Court:

According to Colcord¹ the rulings of the Court are:

1. In rare instances to dismiss the complaint altogether.
2. To remand for later hearing.
3. To place man under Court order to stay away from home and pay his wife a stated amount weekly. Custom differs in different places as towwhether payment shall be direct to wife, through the Probation Officer or Clerk of Court, or through the public or private charities.

¹ Colcord, Broken Homes, p. 117.

1. Introduction and Objectives of the Study

During the past several years, the study of the

has been a subject of increasing interest to the

1.1. Such a study is of great importance to the

should be made through the study of the

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4. To induce the woman to drop her complaint and to give the man another chance.
5. To order the man to return home and to contribute a state amount weekly.
6. To place on probation with orders to either stay away from home and contribute a definite amount, or to return and do so.
7. Committment - usually to jail or work-house, and for a period of not over six months. The term may be made longer in case of violation of probation, or for an aggravated offense.

The home staying non-supporter is treated the same as a deserter. "The deserting husband is at home the non-supporting husband." ¹

Although the state laws regarding desertion vary, as in most other matters, much progress has been made in the past decade, and much more may be confidently expected within the next.

2. The Juvenile delinquent; - treatment, causes:

Only within the past few years has society attempted to deal intelligently with the youthful delinquent. Courts and institutions adapted to the treatment of juvenile criminals have made their appearance. Specialists in the field have done a monumental work. Such men as Judge Benjamin B. Lindsay

¹ Ibid.

1. To examine the system in the
light of the new knowledge

2. To consider the way in which the
possibilities of the system

3. To find in the system the
elements which are the basis of
the system, and to find the
relations between them

4. To find the way in which the
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world, and to find the way in
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and women such as Jane Addams have been prophets of a new order in the realms of penology. The institution of Juvenile Courts everywhere has saved incalculably much in human life and happiness that, under the old order, would have developed into blasted lives and hardened criminals, - menaces to society. Yet with all the new legal machinery crime still remains to be the disgrace of America. Judges, law enforcement officers, reform associations, and newspaper writers are pointing out that youth is on a rampage and that crime is on the increase. These statements by the people throughout the country who are being brought into touch with the ragged edge of humanity declare that parents have lost all control over their children; that youth in revolting against parental rule, has set itself against all law; that crime is increasing at an astonishing rate, especially among the young, not only in America but throughout the world; that 80% of all murders and burglaries of the last quarter of a century have been committed by boys and girls under twenty-five years of age. The Cleveland Association for Criminal Justice, in its semi-annual report ending June 30th, 1925, opened its report as follows:

"Crime continues to increase in Cleveland at an alarming rate. For the semi-annual period ending June 30, 1925, major crime has increased over the corresponding period of the year 1924. Robbery, 15 percent; house breaking and larceny 75 percent; murder 95 percent; assault to kill 100 per cent; manslaughter 139 per cent".¹

In a leaflet titled, " IS CRIME IN MASSACHUSETTS ON THE INCREASE", the Massachusetts Civic League presents facts and figures given by Commissioner of Correction , Hon. Sanford Bates, at a recent public hearing before the joint judiciary committee of the Massachusetts General Court. Analysis of these figures shows a decrease of 30 per cent in crimes against the person, such as assault, murder, robbery, etc, A decrease of 23 per cent is noted in crimes against property such as larceny, breaking and entering, etc. The actual increase in crime is in the crimes against public order which include automobile crimes and liquor law violations which ten years ago were, of course, less numerous. In concluding an analysis and comparison of figures the leaflet summarizes with the following statements:

"The records available do not show any increase during the past ten or fifteen years in the total number of crimes in proportion to population. There is a marked decrease in crimes against the person, against property and in juvenile crime. There is a large increase in crimes against public order due to violations of motor

¹ Cleveland, Ohio, The Cleveland Association for Criminal Justice.

and liquor laws-laws which did not exist ten years ago. There is nothing to indicate that severity of treatment in courts has diminished in the last few years. Parole has not reduced the time served in prison but has added to it a period of supervision after release. Probation has saved the state of the expense of caring for many minor offenders in institutions and of providing for their families by public or private charity. There is more crime than there should be, but apparently we are not the subjects of a crime wave in Massachusetts.

George W. Kirchway, formerly Dean of Columbia Law School, recognized expert in penology by reason of experience as warden of Sing Sing prison and close study of penal problems for many years, in an illuminating article in the March Survey Graphic sums up the picture thus:

'What is left after the extravagances of the propagandists have been eliminated from the picture? What remains is a chronic condition of criminality in our American Civilization which far transcends that of any country of Western Europe or of our English neighbor to the North of us.... But there is nothing new in all this. Every decade or two it is discovered over again and trumpeted to the four corners of the land as though it were a sudden slump into the pit of a previously virtuous and law abiding society.

Crime is an ever present reality. The crime wave is a state of mind. The propaganda on which it has thrived is, for the most part, a compound of conjectural facts as to the prevalence of crime, imaginative assumptions as to the causes of such prevalence and magical formula for dealing with the situation...The moral is plain. We have it in our power to get the best of crime by anticipating it and preventing it by no other means whatsoever. This is a hard but splendid task of social engineering which might well take the first place in the program of our crime commissions' ".¹

1

The causes which produce such a "chronic condition of criminality" are rudimentary in the American family. The breaking down of the American Home is frequently said to be the main source of crime now prevalent, but there are three others fundamental causes:

First, the filthy press which devotes most of its time and space describing crime and suggesting it to the minds of its readers. In this respect the papers have degenerated astonishingly in the past twenty years.

Second, the moving pictures which depict crime in almost every reel, and plant the seeds of lawlessness in the minds of the youth who see them. The Film Daily for November 1st, 1925, gave the following forecast for moving picture productions of the year in the United States:

"Crook pictures seem to be in demand, or at least Coast producers are thinking that way and looking for such material. So if you have one up your sleeve dig it out. Female crook stories also wanted." 2

Newspapers and the movies not only give crime and undue prominence and sanction but they give to the mind accurate methods to commit crimes. Crime is described with minute accuracy in the press and on the screen the press accounts are visualized to boys

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The Film Daily, Nov. 1, 1925.

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and girls.

Dr. William Scheefe Chase, General
Secretary of the Federal Motion Picture Council,
in statements to the press declares that:

"Judges all over the land are declaring in language no intelligent person can misunderstand, or afford to ignore, that motion pictures are responsible for the alarming increase of juvenile crime..... The records of the Chicago Board of Censorship and the New York State Movie Commission shows that the moral character of the motion picture has been steadily growing worse in the last three years."

The fact is plain that the moving pictures must be cleaned up by legislation as a protective measure for the suppression of delinquency and criminality. It is very probable that the large majority of movie-goers are beyond the reach of any Christian or ethical motives. A still larger percent are children and could not possibly be kept away from movie houses in any large numbers under the present condition of parental lack of control and indulgence. Evidence of this is given by the Federal Trade Commission which has been investigating the movie since 1921. In its brief against the Movie Trust, issued in October 1925, it says:

"Of the 20,000,000 daily movie goers, 75 per cent are under 24 years of age. The actual daily attendance in schools is 10,000,000; a greater potential power to influence the character, habits, dress, morals and general conduct of our youth than our public school system."

It is on the children that the movie has its worse influence. It is the middle adolescents who are being transformed into criminals, or if, fortunately, not so bad, into frivolous, insincere, irreverent, Godless throngs, who avoid the Church, serious thought, and find no enjoyment in the higher and finer things of life.

The situation should not be ignored. National welfare, the Church, and society demands legislation or some effective measures to stop this steady stream of corrupting influence.

Third. The third cause of crime, with which the future must deal most strenuously, is the loss of religious sanction to morality. This is due to the pseudo-scientific basis of the theory of morality taught in modern psychology and ethics.

Eliminate these basic causes, and with the new efficiency of Juvenile Courts and their experts, the crime wave in the United States will be reduced.

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Severity in punishment will not prevent crime.

" History gives little comfort to those that claim it does. Macaulay and Leckey describe London in the 17th and 18th centuries as utterly unsafe by night, while the countryside was unsafe by day. Yet the laws were ferocious. Men were hanged at Thyburn every Monday by the dozen. Pickpockets did a thriving business during the public execution of a fellow pickpocket. Stealing a loaf of bread was a capital offense, yet bread continued to be stolen.

The Better way is to remove the cause

"Changing the social conditions which tempted a man to steal a loaf of bread is a better protection to the bread dealer than hanging the thief. More just economic conditions; better home training; fewer broken homes; more playgrounds and recreations centers; longer schooling; early discovery, and in many cases, permanent segregation of mental defectives; extension of agencies like the Judge Baker Foundation,-- such are the ways of progress in preventing crime." 1

¹Massachusetts Civic League "The Crime Wave!" (A plea for Sanity) 3 Joy Street, Boston Mass. February, 1926

C. Need of Uniform Legislation.

The nation has a distinct right to say what its citizens shall drink, as a recent amendment to the Constitution of the United States, upheld by the Supreme Court, has shown. Certainly, the state is unhampered in its paternalistic activities. It can order what its citizens shall eat, what they shall burn in their stoves, or plant in their fields. It can regulate their working hours, their incomes, their amusements, and even conscript them to go across 3,000 miles of turbulent sea, filled with mines and submarines, to fight in a foreign war. Despite all these facts, this is a "free country" still, and the old barbershop phrase of "personal liberty" has beat a retreat. With such unlimited power, the state could provide for its children a type of marriage which would be in accordance with the demands of nature and civilization itself.

1. Dangers of Laxity in Marriage laws:

Instead of providing adequate and fitting legislation concerning this most important of human relations, utter irregularity and confusion is

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permitted to continue. All states require a license, except for common-law marriages. But in other details of the marriage laws the greatest heterogeneity in the laws is noticed. In forty-six states of the union the groom appears for the license and answers all the questions relating to himself and the bride. In Oregon alone the applicants for the license must both submit to a physical examination. This law is now pending in Wisconsin. In Oregon it is also a criminal offense to take a girl under sixteen years of age, against the will of her parents or guardian, for the purpose of marriage. ¹

Miscegenetic marriages between whites and negroes are generally forbidden. In some states this prohibition is meant to include also Koreans, Maylayans, or Mongolians,² as in South Dakota; and Indians, Mulattos, Mestizos or half-breeds in South Carolina. ³ Nothing, however, is said of epileptics, feeble-minded persons, idiots, insane persons, or those having venereal disease, in the provisions of these two sample states.

¹ American Marriage Laws, Hall & Brooke, p. 11.

² Ibid, p. 116.

³ Ibid, p. 115.

"American Marriage Laws in Their Social Aspects", a digest prepared by F. S. Hall and E. S. Brooke on the Russell Sage Foundation, sets forth the efficiencies and deficiencies of American marriages as they exist in the various states today. South Carolina requires a license, but marriages without licenses are not illegal! Marriage between whites and blacks is prohibited and punishable in twenty-nine states, while one state forbids marriage where venereal disease exists. Two states forbid marriages of people who have communicable diseases. In nineteen states the feeble-minded may marry and reproduce for society more of their kind, who will become menaces and burdens to the commonwealth as paupers, prostitutes, and criminals. Four states regard the innocent children in a manner in keeping with progress, and forbid the marriage of paupers. In three of the states, many divorces are doubtless averted by prohibiting the marriage of drunkards. In one-half of the states of the union first cousins or step-relatives are forbidden to marry.

In a rather true sense a number of the states require no marriage at all. The common-law

marriage, consummated by consent or reputation, without civil or religious authorities, is valid.¹ This is as much a marriage as any in the states which recognize it. In other states a man may be a bigamist, illegally married, or unmarried because of it. Thousands of men used the common-law marriage as a claim for exemption as family men during the late war. A number of states immediately proceeded to annul the legality of such marriages.

It is lamentable that such blots upon national character should exist. Certainly the disgrace is sufficient to incite the hand of justice to do away with a form of so-called marriage so conducive to looseness, illegitimacy, pauperism, and disregard for the sanctity and spirituality of true marriage. Marriage is the affair of society, and should be consummated in harmony with the welfare of society and not from the standpoint of the individual alone, but of the race. Such an attitude would insure proper registration and legal proceedings. It would also insure physical and mental examinations. It would insure also/^{proper} physical growth, since the ages of consent

¹ Ibid, p. 31.

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would be sufficiently high. At present persons can marry at an age where child labor laws forbid them to work.¹ With parental consent males may marry at the age of:

14 years in 4 states
16 years in 3 states
17 years in 4 states
18 years in 21 states

In nine states no age is given. Without parental consent they may marry at 21 years of age in 37 states, and at 18 years of age in the remaining eleven states.

The most criminal lack of thought for the welfare of the individual and society is to be seen in the laws of the states regarding females. In Georgia a girl can be married without the consent of here parents or guardian at the age of 14 years, at 16 years in 4 states, at 18 years in 34 states, and at 21 years in nine states. With parental consent the states group as follows:

12 years of age in 5 states
13 years of age in 1 state (N.H.)
14 years of age in 10 states
15 years of age in 9 states
16 years of age in 11 states
18 years of age in 5 states

In seven states no age is specified.

Variant marriage laws and interstate relations allow for the gravest crimes against the individual and the whole social structure to be committed. Laxity in marriage laws should be done away with first, if any improved basis of family life is to supersede the present tottering one.

2. Widespread Divorce Peril:

Statistical information is valuable for the story it tells of the increase of divorce. In this nefarious business the United States leads the world. When there are 2,000,000 divorces in a single generation, as the United States statistics show; and, when there are more than 300 homes disrupted yearly per day in the United States, leaving 5,585,696 children, innocent but injured, divorce should be regarded by the nation as a peril.¹

In 1923, there was one divorce to every 75 marriages. In Nevada this rate was even more distressingly glaring, viz., 1 divorce to every 1.5 marriages. Nevada has the highest rate, while New York has the lowest in the scale, with only 1 divorce to every 29.8 marriages. Nevada's record is influenced

¹
Dr. Carroll, Lectures "The Family" 1925-26
Boston Univeristy.

National Mortgage Association
relates also for the purpose of
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credit. In fact, it is not only
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1. National Mortgage Association
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by the influx of outsiders, who far outnumber residents of the state, in the divorce courts. Of 613 divorces granted by judges during one year only 88 were granted to citizens of the state. When the loose conditions of this loosest state are not sufficiently expeditious, wealthy Americans go to Paris and when silver crosses the palm they receive divorces which the United States recognizes. The ease and methods of obtaining divorce is merely a legalized promiscuity.

Divorce has increased through a change in public sentiment regarding it. Its popularity makes it spread in all the various strata of society.

Divorce is an economic and moral loss. It destroys the civic usefulness of both parties. It puts a premium on sexual promiscuity and lowers the nation's material preeminence by lowering its moral standards.

There is a need to distinguish between the inducements that lead to marriage, such as beauty, charm, and accomplishments, and the obligations which ensue with married life. Dr. Felix Adler states these obligations as fourfold:

- "1. To enhance and perpetuate the spiritual life of the world.
2. To keep burning the flame of mentality.
3. To submit oneself to the modifying influence of the other sex, and to throw all the profit of this influence into the life of the offspring.
4. To confer perpetual benefits on each other, especially those of the highest kind, moral growth.¹

Only when mismating is so greivous as to prove disastrous to society and the individual should release from marriage be possible. The instability of the marriage relation, as practiced by those who patronize the divorce courts makes marriage a mere civil and religious sanction to lust. The "much married" are practicing promiscuity on a level with the lower animals. Unless marriage is permanent it cannot yield its highest good.

The arguments for permanent, monogomous marriage are both numerous and weighty:

1. The natural, inborn jealousy of both men and women to possess the love and affection of one person, exclusive of all others, has

¹ Adler, Marriage and Divorce, Chapter dealing with Divorce.

1. To announce and celebrate the birth
of the child.

2. To keep the child safe and healthy.

3. To provide the child with the best
possible environment for his growth and
development.

4. To provide the child with the best
possible education and training.

5. To provide the child with the best
possible social and emotional environment.

6. To provide the child with the best
possible physical environment.

7. To provide the child with the best
possible intellectual environment.

8. To provide the child with the best
possible artistic environment.

9. To provide the child with the best
possible scientific environment.

10. To provide the child with the best
possible religious environment.

11. To provide the child with the best
possible political environment.

12. To provide the child with the best
possible economic environment.

been evident from the earliest dawn of time down to the present. Even the backward races adhere to this rule.

2. Permanent marriage is the only form economically possible generally; only the rich are able to patronize the divorce mills.
3. In such a permanent marriage the children are given the environment of a home and the love of mother and father. The children of disrupted marriages can receive but little, if any, parental love and guidance.
4. A home based on mere convenience, and terminable almost at will, can have no close associations and community of purpose which are essential to real marital love.
5. There can be no love between husband and wife, merely physical, passing attraction. In the permanent family relation love gains a real importance. This love is the crowning value of marriage aside from the mere propagation of the species. The love of the mates as they face life in its entirety together is the highest and best virtue that marriage has to offer. This is "the last of life for which the first was made", and it entices them to grow old together.
6. A high standard of morality is impossible if the marriage tie is unstable. Love for one implies absolute fidelity, and a clean life is the natural result.

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1. Plaintiff's complaint is hereby denied.

2. In such a case, the court shall award costs to the defendant.

3. A copy of this order shall be filed with the clerk of the court.

4. There are no other matters to be decided in this case.

5. The court reserves the right to modify this order.

7. Since the goal of intelligent existence is, in a large measure, the attainment and preservation of the higher and better values of life, certainly the type of marriage in which love, the highest and best of all the sentiments and attitudes of the human soul, is obtainable would naturally be preserved as the best and only form of marriage.

Divorce laws have been made for the convenience of the individual. They fail to regard the consequences. The facilitating of the securing of divorces on flimsy pretexts such as the incompatibility of temperament, and other weak and thin excuses for following lives of pleasure is untenable.

But it is to be admitted that the divorce rate is not wholly a testimony of moral degeneracy. The increase of divorce might have very little to do with the real cause. The reason for the increase in the rate is the facilitation of getting the divorce. For a good many this makes moral degeneracy possible, whereas they would not have stooped to it before. For others the divorce, as a way out of wedlock, makes little difference. With or without it they are immoral.

The equality of women with men, in every way, makes for the increase of divorce. Women no longer have to submit to the misfortune of living with men after they have ceased to be the ideal they were before marriage. Economic equality in wage earning makes man unnecessary to the securing of a home and its protection and comfort.

Increased divorce also indicates that interests are being centered more on things of a different nature than the former home life. The lack of home ties makes the divorce less a thing to be shunned. Marriage means too much, merely a companionship or friendship that may be upset over the least subject and so broken forever. The cultivation of a fuller marital love would solve the whole problem.

A new consciousness needs to be built up which will regard marriage as a major means for social progress and one of the greatest of social obligations.

3. Proposals of reform:

The many proposals of reform in the laws of marriage and divorce may well be summarized

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in some such points as the following:

Proposals regarding marriage:

1. Applications for license required two weeks prior to its issuance.
2. Marriage forbidden to the feeble-minded, epileptics, insane, those with communicable diseases, and first degree relatives.
3. Both parties must provide affidavit to the effect that they have no communicable disease and are mentally normal.
4. Application for license must be duly posted and published.
5. Marriages must be reported in the state as well as in the county.

These reforms would do away with the hasty and ill-advised unions which are so prolific of divorce.

The divorce proposals are equally important and basic in their common sense. They are:

Proposals regarding divorce:

1. Application for divorce must be made sixty days before any trial.
2. After granting a divorce a year must elapse before a final decree can be issued, during which time neither party can marry. In case of reconciliation, they may take up married life again upon dismissal of the suit.

in many cases as the following:

Thompson's Standard Series

1. Application for license to drive a motor vehicle prior to the expiration of the license.
2. License suspended for a period of 30 days for failure to pay taxes on the vehicle.
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These licenses are issued to the holder of a license and are valid for the period of time specified on the license.

of license.

For a license holder to be eligible for a license, the holder must be a resident of the State of California and must be at least 16 years of age.

Thompson's Standard Series

1. Application for license to drive a motor vehicle prior to the expiration of the license.
2. License suspended for a period of 30 days for failure to pay taxes on the vehicle.
3. License suspended for a period of 30 days for failure to pay taxes on the vehicle.
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3. Enforcement of the laws is to be left to the State Courts.
4. The causes of divorce shall be: adultery, physical and mental cruelty; abandonment; failure to provide for one year or more, incurable insanity (after five years), and felony.
5. The age of consent for boys fixed at eighteen years of age, and for girls at sixteen years of age.
6. Without parental consent the ages should be fixed at twenty-one and eighteen years respectively.
7. The guardianship of the children shall be equal if both parents are fit, but in cases in which the mother is mentally and morally fit, she should be awarded the custody.

These proposed laws will do away with questions of legitimacy in various states. A child legitimate in one state will be so in any state. Likewise with legal marriages. A legal marriage in one state, or a legal divorce in one state, will be legal in all states. Migratory marriages are also to be stopped by proposed uniformity in state laws. Certainly the same uniformity is possible between states in relation to marriage and divorce as there is on the problems of naturalization and commerce.

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There are a number of objections and barriers to the course of reform through state uniformity in laws. The safest course seems to be through Federal legislation. Many who have the situation thoroughly in mind would agree with the sentiment of the judge who recently said:

"As a result of my experience I say most emphatically that the rising evil of divorce is sapping the moral stamina of America more than drink ever did. It is rot to say that the young are more lax. They aren't. Adults are loose because divorce encourages roués and multiplies women of easy virtue.

Get rid of divorce by national statute if possible, but regulate it by federal law because that is not only possible but necessary if American courts are to cease being the playgrounds of all the frippery and passion that make up the tragedy¹ and farce of human infidelity."

The states have no control over their own citizens in marriage, for by going out of the state any citizen can evade the laws of his own state. Such a fact makes national legislation imperative if the proposals of reform are to have any weight. Federal laws would eliminate many of the trivial grounds of divorce and put an end to the rich violating the laws by going to other states. Federal laws would eliminate many of the trivial grounds. Federal laws would make extradition possible and the default-

¹
Op.cit., p⁴⁸

ing parties in uncontested divorce suits could be brought to court. Without a national legislation state legislatures may make laws and set them aside ad infinitum, with no hope of ever conforming to a uniform set of laws with the other forty-seven states.

Legislation Plus.

In addition to adequate federal legislation embracing the principles of the proposals of the various reforms already given, there must be a reform through educational channels. With prophetic vision a few great educators are beginning to complain at the status quo in education which has proceeded along the same beaten path for almost eight centuries- teaching so-called "Cultural subjects" with no attention to the individual and the life he must live as a member of society. Dr. Coe gives as one of his ten points comprising an educated person the following very noteworthy element which shall comprise future culture:

"An educated man must have loyalties to at least some of the important organizations and institutions of society, such as one's family, one's country, one's church."¹

Efficient and persistent effort will aid and abet the statutes, and family life will flow on with never a ripple through greener meadows and

¹ op.cit., p 440

fresher flowers when domestic Sociology and a few other longed for and much needed studies take their places in the curricula from common school to the university. The headlines in the yellow press describing divorce proceedings, unfit to be paraded in print, present a very sad commentary on education and the civilization which has fostered it, increased it, and today even worships it above all of the good old virtues. Education, the child of civilization, is a failure if it cannot fit mankind to make a success in the primal and universal pursuit- the business of living- a moral, social life.

CHAPTER III

AN INTERPRETATION OF THE FAMILY

- A. Religious significance of the family.
- B. Motive for a family.
- C. Family developed by religious motives.
- D. Home center for instruction.
 - 1. Social education
 - 2. Moral and religious teaching
- E. Church's mission and place in the family,

CHAPTER 11

THEORY OF THE EARTH
AND ITS HISTORY
I. THE EARTH'S ORIGIN
II. THE EARTH'S DEVELOPMENT
III. THE EARTH'S PRESENT STATE
IV. THE EARTH'S FUTURE

A. Religious Significance of the Family.

Socially the family is changing in a direction which may produce a happier and better type- the assurance of such an outcome depends on religion. Mere morality cannot be made active. Ethics, however desirable, cannot supplant the religious motives and designs of men, which tie them to God and which makes them respect personality and property. The Family is in no imminent peril of destruction, but its influence, upon which its ultimate perpetuity depends, is weakening. Rome fell, eaten at its very core by cancerous social degeneration, when the old ideals that had made it the world power ceased to function. The United States of America, or any other modern, great nation faces the same end. There is but one place that religion can be made attractive and operative through imitation and teaching- that is in the family. It is against the genius of Democracy which promises religious liberty, to teach religion in the public schools. Church and State must be separate. The Church has no adequate system, nor can it obtain enough of the child's time to inculcate religious motives and ideals into the mind of the child. The family must remain the wellspring of religion.

Without religious sanctions and ideals, the family is not a beautiful and precious union of persons- it is merely for a means of self-indulgence, and economic and social advantage. The ills that beset modern families find their sources in forgotten ideals, lost motives and lack of real purpose. Procreation should secure the continuance of Mentality, physique and spirituality. The stability and the purity of the family are the foundations of the moral and spiritual order of mankind. To have a family life which will be beneficial to the individual and to society it must be taken in religious terms. Again, education must be criticized for failing to teach youth the way of a useful and happy family life. Neither public, private or religious education gives the religious efficiency of the home life sufficient attention. Little wonder that the first five years of married life furnish most of the disgraceful multitude of divorces granted yearly in this "civilized" nation. Marriage and the family do not last and cannot last when they are undertaken with improper consideration and on wrong grounds and principles. The family must have a religious motive.

B. Motive for a Family-

The family exists for the purpose of continuing the life of the species. It is the means of transmitting from one generation to another the social possessions of the race. The family makes for or against social progress. By it are transmitted language, literature, law, ideas, government, religion, morals, tastes and appreciations. It is a school for socializing the individual. The child becomes socialized in the home. The ideal of human brotherhood and the religious idea of divine Fatherhood are learned most and best in family surroundings. The home is the place where the individual and social cultivation for life is accomplished. If the individual is to be socialized properly in all respects the process must find its charm and opportunities for achieving its ends in affection. Children are the natural sources of felicity in married life. With the advent of children comes the new education of the parents in the social significance of the family and the place of the family in all of the phases of life. The child makes the most important contribution to the home. All persons can profit by being connected with homes which have children. Children should be intelligently planned for and their needs adequately met.

The motives of family life are summed up in the much used words Success and Service; but, not as

The first of the three cases is a positive case. The life of the individual is described in detail, from the birth of the individual to the death of the individual. The second case is a negative case. The life of the individual is described in detail, from the birth of the individual to the death of the individual. The third case is a negative case. The life of the individual is described in detail, from the birth of the individual to the death of the individual.

they are used in empty platitudes. Success and Service in the attainment of complete happiness and the fulfilling of the individual and social obligations of religion and its applications to society. Such a life requires patience, unselfishness, tolerance, cooperation, equal partnership, sound children who will play their part in life, and desire to give willingly in self-devotion their adult lives to the psiritual, personal purpose of producing religious, spiritual products. As Dr. Cope so lucidly and beautifully phrases it, "

"The Family is Humanity's great opportunity to walk the way of the cross.....In homes where this is true, where all other aims are subordinated to this one of walking the way of the cross, of making the home count for high character, to training lives into right social adjustment and service, the primary emphasis is not on times and seasons for religion; religion is the life of that home, and in all its common living, every child learns the way of the great life of all..... The good man comes out of the good home, the home that is good in character, aim and organization, not sporadically but permanently, the home where the religious spirit, the spirit of idealism, and the sense of the infinite and divine are diffused rather than injected."¹

¹ Cope, Religious Education in the Family, p. 6.

Such motives in the establishment of a family would insure the highest and most desirable as its result- a thing of inimitable beauty and surely a joy forever.

C. Family Developed by Religious Motives.

The modern family is vastly different from the type of family that existed when Jesus came. Jesus regarded family life as the best expression of the highest relationships. He glorified marriage, and gave it a new meaning. The family he made "the great, divine, sacramental institution of human society".¹ The new religion became at once a family matter. The home sought to rear the young "in the nurture and admonition of the Lord". The family as institution had this spiritual motive and purpose. Worship and religion became a function of the family in the home. It is scarcely believable that if such had not been the case Christianity could have survived its storms of opposition of the most terrific sort through centuries of barbarism and intellectual paganism. As Dr. Cope further suggests, religion among Christians is essentially a religion of ideal family life. It conceives of society in terms of a family,- a Fatherhood of God and a brotherhood of men who take life as their opportunity to reap the family joys of service and sacrifice. He who becomes a Christian is

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Ibid., p42

born into a new life, he becomes as a child, and must learn to know his father and love his brothers.

"Christianity, then, not only seeks an ideal family; it makes the family the ideal social institution and order. It makes family life holy, sacramental, religious in its very nature. This fact gives added importance to the preservation and development of the ideals of family life for the sake of their religious significance and influence. It not only makes religion a part of the life of the home, but makes a religious purpose the very reason for the existence of the Christian type of home. It makes our homes essentially religious institutions to be judged by religious products."¹

The Church has sought to dogmatize and to make certain the indissolubility of marriage. This is well and good; but again, the letter and not the spirit has been emphasized and internally the Christian home has failed to comply to the standards of one greater than the Church. The churches have always been the guardians of morality, and this is true especially in the case of the family. The Catholic church regards it as a divine institution which indissolubly merges man and woman. The union is effected by divine power. It is a great mystery and a sacrament. Marriage is considered "honorable, holy, blessed of God, the joy of Angels, the bond of peace and all virtue." The Lutheran Church regards it as a spiritual institution, ordained and appointed of God, founded on spiritual principles and for the maintenance and regulation of which there are certain "unchangeable,

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Ibid., pp43,44

spiritual laws".¹ The other Protestant denominations make various statements to the same effect. The family is considered at the same time both the product and the support of the Church, and the sanctity and permanence of the marriage relation are regarded as the connection of the Christian family and the home. Matrimony is invested with a divine dignity by the incorporation into Christian faith of the terms and duties of the marriage relation. Calhoun says:

"In its theory of marriage and the family as a social function, however, the church has been somewhat conservatively in touch with the thought of the times."²

This is especially true of the modern church. Within the present year the Episcopal church wisely barred the "obey" from the marriage ceremony. That word was a relic of wife purchase and mediaeval servitude which Christians should refuse to use in reference to the partnership of marriage. One of two equals in a mutual project has no reason to subscribe to the word "obey".³

D. Home Center for Instruction.

Holding the motives for a family to be of a social and religious nature and remembering the religious boon of the family, it is logical that the home should be the center for a particular type of

¹ Calhoun, History of the Family, p. 287.

² Ibid.,

³ See Yearbook 1925, Account of the New Orleans Conference

social and religious education not efficiently promoted elsewhere. To this duty the whole of family life must point and secure for the young the invaluable experience of a social and religious life.

1. Social Education.

Education in the social virtues is necessary in the intelligent participation in life such as the development of ideals regarding the bodily life, the intellectual life, the economic, the social, the political and the aesthetic are best learned in the home. In fact they are most often learned there if at all. In these matters as in religion, the other forces of public instruction and the church fail to reach the majority, even if they were in every respect the best fitted to render the important service to the individual and society by socializing him. Like a highly sensitized plate is the mind of a child. His every experience- all he hears and sees is being stored in his mind to come forth as his own, and as criterions for his conduct. If he is taught cleanliness, self-control, and physical courage, both by precept and example, chiefly by the latter, he will take his place in society a physically temperate and well equipped person. In the intellectual life industry, accuracy, thoroughness, perseverance, patience, self-reliance, love of truth, and the

right use of knowledge are as natural as his breathing—he has known nothing different. Justice, truthfulness, honesty, kindness, good manners, generosity, love and loyalty can be taught in the schools, but their influence is oftentimes developed in the pre-school age, or outside the school in the home. Psychologists declare that the laws of brain habit determine the principle that when experiences are keen and novel, any reaction thus accomplished, determines the brain's whole future to a degree never equaled by other reactions of the same sort or number. The parent must see that the experience and instruction that comes to the child by suggestion, imitation and verbal instruction is rightly controlled and suited to the development of the right ideals, sentiments and habits which are to rule his whole future life. "Honesty, truthfulness, industry, and the other virtues of the moral life can be taught until they control conduct so completely that men and women will not yield to any temptation to depart from the paths of moral rectitude."¹

Obedience to law, patriotism, love of justice, love of liberty, love of peace, political zeal may be taught in the home as well as the school, and with far more direct results; for, if these things are not lived out by his parents, the child

¹ Athearn, Character Building in a Democracy, p. 320

assumes they are not worth his attention, and he becomes another careless citizen.

The teaching of appreciation and love of beauty in art, nature, in conduct, and in character is most valuable in this socializing process of home education. As one has written, "Whatsoever things are true, whatsoever things are honorable, whatsoever things are just, whatsoever things are pure, whatsoever things are good, think on these things. These things do." And it might be added "And so will your children do". Habit has tremendous significance in human affairs. The word, habit, is a familiar one in education, psychology, religion and life. Habit is stronger than nature. Shakespeare wrote, "Use almost can change the stamp of nature". And the Duke of Wellington asserted, "Habit is ten times nature!" Through habit one may become a veritable slave to evil and inefficiency; a continual disappointment to himself, a grief to his friends, because in youth he harboured and lived evil and pursued his tasks in a vacillating, slipshod way. On the contrary, one may become a tower of strength, a bondsman to good and effectiveness, because through his youthful years he had ingrained in his nervous system, habits of sustained attention, noble feeling and

thinking, and efficient and righteous living, worthy of the child of God.

2. Moral and Religious Teaching.

Social Education with its aim to inculcate social morality and ethical conduct, must have something to anchor to, otherwise the flight of righteousness is as one beating the air. Honesty will remain. "the best policy"- mere prudence, as long as right conduct has no religious interpretation. The Christian religion demands a universal person, God, as the object of moral aspiration. The individual has a new motivation- a real motivation- for moral conduct. What he does he attempts to do in harmony with God's universe and in harmony with God himself, thus striving to be like God. God puts life and meaning into all of creation and existence. Without such a concept man is a mere biological accident and moral conduct a mere expedient to be used when needed. Moral conduct flows out of the life that seeks to serve God.

"Train up a child in the way he should go, and when he is old he will not depart from it". The old proverb is as true today as it was in the centuries ago when it was reduced to writing by some Hebrew editor. Moral and religious teaching should begin before the child is out of the cradle, as

Edith E. Read Mumford so beautifully suggests in her volume, The Dawn of Religion in the Life of the Child.¹

For, she says:

"Complete development- of character as well as of intelligence- can, I believe, only be attained, when all these are dedicated to the highest ends: that is, when life is inspired by a religious purpose."²

Conversion from lives of sin would become more unusual and less necessary if children grew up among those whose feeling, thought and activity were governed by the ideals which Christ taught and exemplified. For the growing child to accept Christ and pledge individual loyalty to him is no struggle. It is merely natural and to be expected. It was ^{of} Dr. Edward Everett Hale that some one has said:

"there never was a time in his life when he did not consciously love God as his Divine Father and try to do as he believed God wanted him to do. There was no struggle, no crisis, no consciousness of a divided loyalty. As a child Dr. Hale grew up in a thoroughly religious environment, where he enjoyed the best Christian training." ³

The love of God begins with the love a human being.

The way to God for a little child is by his parents.

"The earthly parents are the first molds in which the child's growing thought of God must be cast."⁴

¹ pp.9-17

² Ibid.pl.

³ Strickland, Psychology of Religious Experience, p.111.

⁴ Strickland, Psychology of Religious Experience, p. 83.

"The child who learns to love his mother will love any other Divinity" it has been truly said. From the actual the thought of the child soon passes, and he begins to seek the ideal. New meanings are derived from his expanding social consciousness.

"After a little the child may begin to love God for granted as he ought to. If the attitude of loyalty to God is to be fostered, instruction must now see that God is associated with all that is best and richest in the child's life. God is presented as the Gracious Giver of all things good. Children's prayers should be largely expressions of gratitude and love to the Divine Father for all his kind gifts."¹

Nothing of real importance for the moral and spiritual development of the child is beyond his capacity if it is properly set before him, and no subjects are more interesting to him than those pertaining to moral and spiritual life, if they are properly treated. Religious instruction may be given incidentally, as occasion or circumstances may require, or, as Dr. Folsam suggests- "It may be given systematically by appointed lessons, courses of reading, or by informal talks and telling of stories."² He suggests that a real necessity of such instruction exists, and thinks that, "If a parent should fix upon

¹ Ibid., p 84

² Folsom, Religious Education in the Home, p. 77.

a round of topics, covering generally the ground of religious truths, and then once a week at least hold a half hour's conversation with his children on a given subject, it would seem to be as effective as anything."¹ The home provides a laboratory for the use of the religious principles in actual practice. To obey cheerfully and exercise patience, to be reverent and loving to parents, and kind and just to all are a few of the many ways the family provides as outlets for the practice of religious instruction. The practice of religion turns new interest to ^{self} it/causing the individual to also learn by doing. In this way the family trains for Christian service. In the little things done in the spirit of Jesus, there is moral worth making for individual character, which will enable him to be able and willing to live the Christian, social life. Toward such a goal the educational process must direct itself if it is to be regarded, in the final analysis, the acid test of time, as a success.

¹Folsom, Religious Education in the Home, p. 85.

E. Church's Mission and Place in Family:

The Church is a larger family wherein the practice of family principles of service may continue into ever widening fields of service. The church exists in order that persons may minister to others. It is the organized force of righteousness. All the social and religious aspirations can find an outlet through the church for doing good at home and abroad. It furnishes the good fellowship of others who have similar purposes. It ties the family and its members to the larger group. The great lamentable situation to be found here is that the Church has not used its power for preventing and correcting existing social evils, but it has relied on the state to rectify these evils by legislation. Legislation can prohibit, but it cannot reform. "The churches have before them the task of transforming life in church families in accordance with the social principles of the gospel..... This implies nothing less than instructing and training children specifically for marriage and parenthood as the first and foremost sphere for the deliberate organization and control of society as a democracy of God." ¹ The church should

¹ Coe, Social Theory of Religious Education, p. 224.

promote the forces and factors that tend toward a better family life whether they be equality in marriage, equality in social and religious education, in better housing, better working hours, less economic pressure and exploitation of the worker, provision for mothers, better Courts, or any of the numerous avenues of social betterment. The church is able to and should forcibly combat prostitution with its horrible toll of venereal disease. It should combat corrupt politics that sanction vice and keep white slavery going. The church should be in the van of all constructive reform, lending leadership, force, and sanction. It must support agencies, such as the state, in the spread of knowledge and social standards. As Dr. Coe says: "It must itself instruct, inspire, and train the young with marriage and parenthood in view, and it must be able to assist parents with the best knowledge that is anywhere possible,"¹ for the family and its development into a home lie at the foundation of human welfare. Religion, education, industry and the political order must look to the family for

their materials. As the great forces in the field of biology have their final expression in the content of the cell with its tiny determinatives, so it is in society. The home is the place where all that builds up or destroys in the social order does its final work. It is time that the church utilized this fact in the advancement of its program.

¹ Ibid, p. 225.

CHAPTER IV. THE MEANING AND FUNCTION OF
RELIGIOUS EDUCATION
IN THE FAMILY.

- A. The meaning of religious education
- B. Home best to inculcate ideals
- C. Development and guidance of early tendencies
in the nature of the child,
- D. Family Worship
 - 1. Types and methods of Family Worship
 - 2. Advantages and rewards of its use,
 - 3. The real need,

Part II

THE RELIGIOUS TENDENCIES OF THE MODERN FAMILY

A. Meaning of Religious Education

A few years ago the world witnessed not the first, but the most horrible, the most devastating, the most stupenduous demonstration in its history of the failure of intellectualism, materialism and the orthodox church. Christianity has never been given a trial as the panacea for the world's ills. Some one has laid the blame of the world to the failure of the school teachers to inculcate the right moral sentiments and ideals. Education, according to Dr. Athearn, is, "the introduction of control into experience..... Religious Education is the introduction of control into experience in terms of God."¹

Such education must be adequate for its surroundings. To meet standards of the intellectual life of the times, religious education must be based on sound psychological, pedagogical, sociological, ethical, metaphysical, and theological principles, for the production of character. God must be introduced into human experience in such a manner and by such means as to pro-

¹ Athearn, Lectures 1926
Boston Univeristy.

duce ethical-social conduct, develop ideals, and yeild religious persons.

"Christian education must place the Christ ideal before the child at every stage of his unfolding life so that he may habitually will righteousness; he must be socialized, that is universalized in the worlds thru which he passes that he may become a cosmopolite in the universal Kingdom of the Supreme Personality, God; then he can say, 'I can stand anything that can happen to me'; then he is a Christian, unafraid to do right under any circumstances; he belongs to the essence of all that is universal and so has nothing to fear."¹

As Dr. Cope² makes clear, education is more than instruction. It is the whole process of the developing of a life into the fulness of its powers for appreciation, realization, and the rendering of efficient service to humanity. Such education must train the powers of thought, feeling, and doing. Religious education will then include more than history, literature, and philosophy of a religious nature. It must be a directed development which regards the individual as a religious person and seeks to develop him to his utmost in religious powers and personality. To this end religious materials and all of experience is used to give him a religious, spiritual interpretation of life. Religious education fits the individual

¹Athearn,

²Cope, Op. cit. pp. 47-48.

to live in a society which is essentially spiritual.

"Religious education means the training of persons to live the religious life and to do their work in the world as religious persons. It must mean, then, the development of character; it includes the aim, in the parents' minds, to bring their children up to the measure of the stature and fulness of Christ. It is evident that this is a greater task, and yet more beautiful and natural, than mere instruction in formal ideas or words in the Bible or catechism; that it is not and cannot be accomplished in some set hour or single period, but is continuous, through all the days, that it pervades . . . the actions, organizations, ¹ and the very atmosphere of the home."

B. The Home is the Best Place to Inculcate Ideals.

Higher education should not be made to carry the blame for causing the student generation to lose their religion. Most of these people are found, when actually interrogated on the subject, to respond contrary to current opinion. They have no real religion to lose when they enter college and university. They have no ideals that are a part of them so markedly that they will not dare to be trifled with. They have no lasting faith to which to tie. Civilization, the present generation, has not attempted to equip youth with an outlook properly saturated with religious idealism. The great forces revealed by science have

¹ Op. Cit. pp. 48-49.

not been interpreted with a spiritual, as well as a material, value and significance. Teachers supported by the taxes of a government which holds for the separation of church and state are necessarily silent on matters pertaining to religion in the critical period of adolescence when the youth finds himself alone in a new environment facing new truths which are astoundingly in need of spiritual and religious interpretation. The influences of a Christian childhood in a Christian home are in such situations most strikingly manifest. The lack of such influences is equally distressing. The teachers from kindergarten forward cannot go beyond the text book to the soul. Children cannot learn of God in the class room. Language, science, and their companions in the curricula of educational institutions of all types and descriptions, occupy the thought and attention of the youth. The things more vital and worthwhile than material progress are not stressed, or even mentioned, except in a naive way at times. Little wonder that many are saying things similar to what Dr. Sheldon, author of "In His Steps" says of this aspect of education:

"The more I think upon the emptiness of our educational courses in their failure to teach the greatest subject of all life, the more I feel like proclaiming the paganism of letters. And I do not wonder at the fact of our annual bill for crime, counting all the expenses of all sorts, amounts to more than the entire amount owed us by all the Allies for the cost of the war. It is a wonder it is not a good deal more. Our stupidity in the schoolroom is equalled only by our guilty silences in the home. We let our children grow up without growing out or in. And all the time we are living with youth at its most impressionable years and starving it at the time of its most divine hunger." ¹

"Letters" will probably continue to be pagan, but a system of religious education begun in the family and fostered by it with the aid of the church should overcome the materialism and paganistic education, if such a system of religious education were intensive enough and wisely and properly administered.

This can be done by the inculcation of ideals by the parents after the manner discussed in Chapter III, through imitation, suggestion, and the fostering of right sentiments and attitudes. Religion should be caught and taught also. Because the relation of parents to children is one so fraught with love and all the finer emotions not capable of

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parallel in any other phase of life, ideals can best be inculcated in the family. An ideal is an idea emotionalized, an urge toward an act which will yield a value. These standards of morality, religion, personal conduct, education, and business, though non-existent in tangible form, are perhaps the most real things that life continues to perpetuate. Hence mother and father or sister are built into the structure of an ideal which cannot be erased easily, if at all. Lincoln is one of the millions who can say: "All that I am or hope to be, I owe to my angel mother." It is needless to attempt here to write a panegyric on the home and mothers as they have shaped the lives of many of history's great characters. It is likewise unnecessary to show forth how ideals have functioned in promoting human progress. The pages of history are writ large with the ventures and victories of noble idealism. Upon ideals the whole social, intellectual, moral and religious life depend. To the family is largely committed their inculcation into youth. The sin of omitting this function of the privilege of parenthood will assuredly be visited upon those of generations to follow, and with interest compounded with direful results to morality and society.

C. Development and Guidance of Early Tendencies
in the Nature of the Child.

Religious education is the natural course to pursue in the direction and control of the developing child. It is perfectly natural for the mind to reach out toward the Ideal, since the environment of the best kind contains much of imperfection and disappointment. When, through religious education, the Ideal, the Perfect, is regarded as the will of God and the service of Christ and fellow beings, religion is made the most natural means of developing personality. Religion in childhood and youth is natural, and the principles and methods in religious education must regard it as such. "That which is born of the flesh is organism, and that which is born of the spirit is personality; and personality should grow under the great ideals of Jesus Christ. This is being born again, and it may be and ought to be a beautifully natural entrance into the larger life of spiritual meanings and values."¹

"As the twig is bent" is not an absolute proverb. Its application to the new religious educa-

¹ Strickland, loc. cit. p. 105.

THE HISTORY OF THE
REPUBLIC OF THE UNITED STATES

OF THE
REPUBLIC OF THE UNITED STATES
OF AMERICA
FROM
THE
FIRST
SETTLEMENT
TO
THE
PRESENT
TIME
BY
JAMES
M. SMITH
OF
THE
UNITED STATES
ARMY
AND
NAVY
DEPARTMENT
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tion movement which begins with children is plain. It is perfectly natural, as well as extremely desirable, that children should receive the backgrounds of morality and religion under the influence of the home and the tutelage of the parents who, through many experiences of sacrifice, and services of love, give to their children a lasting, comforting faith. In later life the youth begins to realize what it has meant to him to have a home which set the right examples and set forth the right ideals. Many can recall experiences similar to Dr. Sheldon's, when he says:

"There were times in my religious experience when the hunger of my heart for counsel was so keen that I would have suffered agonies of doubt if it had not been for the background of a devout and praying and Christian mother and father and my own personal faith, which sent me repeatedly straight to God without any human companionship. But as human beings are made, there is no experience in all life where human help is more needed than in youth, when the deep longing for guidance in the upward way craves the light."¹

¹ Op. Cit. p. 189.

D. Family Worship.

The radio bids fair to popularize the worthwhile practice of family worship, which, until recently, had become exceedingly rare. The neglect of the practice of meditation on religious things has sown irreverence and attitudes which are not conducive to religious habits, practices, and religious natures. The world grows stuffy and men and women seek thrills in order to give zest to life, which is ephemeral and fleeting. The Puritanic life and practices of harshness and self-abnegation were neither desirable nor at all Christ-like, but the pendulum, in swinging toward a more sane view of religion and life, has swung extremely far. People are beginning to tire of the froth and frills of life and revert again to a life of more moderation and simplicity, having learned by experience that the things that most satisfy in life are not secured by wealth but by the practice of love and Christian virtue. In this life family worship is again claiming a larger and more secure place by reason of its more durable foundation.

1. Types and methods of family worship:

The types of worship in which the family may engage are two: The saying of grace before meals and general family prayers. The former is ^{more} widely used than the latter. The saying of grace before meals is beautiful in its invitation to the Unseen Guest to be present and make of the meal a social occasion of uplift toward the spiritual. The thought and words of grace should be more copious in feeling than in rhetorical sonorousness. Stereotyped and stilted forms should be avoided. Grace before meals, if it is to mean the most, should be brief, simple, variable, informal, and sincere. As such it becomes naturally one of the sacred aspects of family life.

The second type of worship in which all the family may participate is variously called "the family altar", "family prayers" , or better, perhaps, "family worship." This worship too often is neglected because of the conditions which economic and social duties have placed upon the individuals of the modern family. It is true, however, that there is some time during the day, morning or evening, when those who see the beauty and

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value of weaving home ties, the elevation of family spirit, and the quickening of religious ideas, can emphasize these essentials in family worship. When people really want to worship, they can find the time.

The method of this worship must be simple, natural, and informal. A stilted form soon loses its meaning and becomes mechanical and burdensome. The exercise should be brief. Ten minutes is regarded as ample time by those who plan worship programs of this sort.¹ It should be a miniature reproduction of church worship, with the largest possible participation by all. Such worship secures unity and cooperation in family life. Family worship must be natural in its procedure. It should be as spontaneous and as much a matter of course as possible. Any plan or outline which holds these points in mind and is simple and practicable should result in a very desirable social and religious exercise. Such exercises may include songs, repeating of psalms in concert, brief, informal prayers, and the repetition of the Lord's prayer in unison. The use of several of these elements in a

¹ Publishers

brief, informal way as a program for the ten minutes devoted to family worship daily should prove helpful and pleasant.

2. Advantages and Rewards of its Use:

Dr. Coe says: "Not by saying 'Lord, Lord' shall we introduce children to Christ, but rather by giving them a share in Christian enterprizes, and then letting the motive thereof come to full consciousness as fellowship with Jesus Christ and with the Father."¹

Family worship gives the children just this opportunity to share in Christian enterprizes in the training school of society, the home. This worship objectifies religion and makes it something that can be enjoyed because it is tangible. There is a definiteness which enables the individual to organize his sentiments and ideals around actual experience.

Family worship is a means of definite religious instruction made attractive by the participation of the entire family in the process. It does away with the hesitancy and aloofness which sometimes debars religious instruction in a definite lecture manner.

¹Coe, Social Theory of Religious Education, p. 223.

The greatest advantage and reward for the whole group is that it raises the whole level of thought and conduct of family life to the pinnacle of love and sacrifice. God is given a place and the home becomes a holy place wherein strife, moral delinquency, and baseness cannot enter because of its sacredness to each member of the family.

3. The real need:

The real need of family worship is one with the need of religious and moral education, namely, these forces to a great extent insure the perpetuity of life's intrinsic values and the civilization of modern times which is based largely on religious motives, though, and sanction. A community in which there are no churches soon lapses into rife immorality and social degeneration. The same people and the same factors with a different attitude toward life, obtained through religious influences, would be vastly higher in morals, intellectual attainment, and human good will. In the same sense the family misses much that might be its own in love and happi-

ness if it neglects worship and devotion. Little jealousies, bickerings, misunderstandings, and even greater troubles creep in and cause a lack of family solidarity, failure to respect personality and the rights of others, and the inevitable divorce and juvenile waywardness which such conditions breed.

If America is "the hope of the world", as many post-war orators and writers who are familiar with world conditions, phrase it, then the hope of the world rests back on that which makes America Great. Religious education, the inculcating of moral ideals thru religious teaching, is the hope of America. Without it mediocrity, and worse, stares western civilization in the face, as it did Rome and Greece in the days of their splendor. They allowed anti social practices and social injustice to grow at the heart of their greatness. Weakened, they fell. Weakened by the loss of the hardness of early American life, the idealism of social improvement and moral and religious sentiments, American stands in a precarious position. The crime wave in America will continue to be a "chronic condition" or worse unless a widespread and thoroughgoing system of religious

ness it is necessary to have a clear
understanding of the situation, and
to be able to make a correct
estimate of the value of the
information which is available.
The first step in this process
is to determine the nature of the
problem, and to identify the
factors which are likely to
influence the outcome. This
can be done by asking a series
of questions, such as: What is
the purpose of the investigation?
What are the objectives?
What are the limitations?
What are the resources?
What are the risks?
What are the benefits?
What are the costs?
What are the time constraints?
What are the personnel constraints?
What are the equipment constraints?
What are the data constraints?
What are the communication constraints?
What are the ethical constraints?
What are the legal constraints?
What are the political constraints?
What are the social constraints?
What are the cultural constraints?
What are the environmental constraints?
What are the economic constraints?
What are the technological constraints?
What are the scientific constraints?
What are the historical constraints?
What are the geographical constraints?
What are the linguistic constraints?
What are the psychological constraints?
What are the physiological constraints?
What are the behavioral constraints?
What are the cognitive constraints?
What are the emotional constraints?
What are the motivational constraints?
What are the attitudinal constraints?
What are the value constraints?
What are the belief constraints?
What are the opinion constraints?
What are the attitude constraints?
What are the intention constraints?
What are the action constraints?
What are the result constraints?
What are the feedback constraints?
What are the evaluation constraints?
What are the reporting constraints?
What are the dissemination constraints?
What are the archiving constraints?
What are the preservation constraints?
What are the access constraints?
What are the use constraints?
What are the reuse constraints?
What are the modification constraints?
What are the deletion constraints?
What are the destruction constraints?

education can stem the rising tide of crime. Religious education, if it is to be thoroughly effective, must begin in the family. The family is its foundation. It is the pillar of citizenship, and the entire superstructure of the whole social order. Thus the need of family worship is paramount. America is the hope of the world; religious education is the hope of America. The religion of the family is the hope of the success of religious education.

CHAPTER V

THE FAMILY AND THE CHURCH

- A. Close Relation of the Church to the Home .
- B. Family Ideal in the Church.
- C. Children uniting with the Church should be the natural product of Family Instruction.

A. Close Relation of Church to Home

When home and the family are taken in religious terms, the Church becomes the closest of kin to the family. Both the family and the church are engaged in the enterprise of making the world better as a place to live in by making its citizens better. The church and the family cannot exist as separate, independent institutions. The two can accomplish their ends best when they avoid the error of useless and non-constructive criticism. This is the same brand of folly as clubbing to death one's best ally and protector. Divisions between these two institutions allow a fertile seed plot to exist in which other non-religious and detrimental forces can take root.

The family needs the support of the wider public opinion of the composite church, which, like the family, is insistent on righteousness in all of life's complexity. The family must have the church's expert guidance and assistance in its program of religious education, especially as the children grow older and are less under the immediate influences of home and family. This larger group gives a

stimulus toward participation in religion to the youth who must needs find expression. The church is the weapon of the family for the securing of better social conditions which contribute directly and indirectly to the formation of character and the formation of religious life and thought.

The purposes of the church and the family being one, each should seek to promote the other. These two great religious institutions should see that their forces are never diminished by the lack of harmony. Together should they work for the building of the Kingdom of God. Together they represent the greatest power for righteousness, happiness and progress obtainable among men. They are the army of peace, the troops of a great leader, conquering in bloodless conquest a world for a new ideal - the Christian life.

B. Family Ideal in the Church.

The church is essentially one great family. Basic in its genius is the fatherhood of God and the brotherhood of all men. The church is thus the home of families. It is ideally pictured as a great, divine family. When the church

is so regarded it can organize and carry forward its work on a thoroughly democratic basis. Like the ideal family democracy, the church has for its reason for existence the producing of lives of spiritual fulness. Persons are the concern of the church, for their welfare the administration, and even the physical equipment, such as buildings, and the method of teaching are modified and adapted. Then too, "in an institution existing to grow lives the great principle of democracy and of the family will prevail, viz., that to the least we owe the most. Just as the home gives its best to the little child, so will the church place the child in the midst." ¹

The future church will be child-centered, even as now programs of religious education in the church and in the home are child-centric. The child will hold the same place of importance in the church as in the home. In him the future of the race, and hence the future of religion, are bound up. The family will be bound up with the church and the children will be allowed to come to the Master as

¹ Cope, Religious Education in the Family, p. 203.

He asked that they should. No wild oats will be sown and no tares need be reaped because the youth of the individual was spent without the protecting bonds of the family, and its ally and protector - the church.

The church mirrors the family. Those who see in the church evils that should be remedied must first heal themselves. The social status and the attitudes of the existing order are reflected in the church to a large degree. The family and the church mutually interact upon each other. To secure the ideal in either should mean to secure it in both. The church must play a large part in the social readjustment of the family if it is to play a part as a social and religious institution, commensurate with its capabilities. The family needs to keep the church active in its mission in the world by a constant application of its powers to problems of the social order.

C. Children Uniting with the Church should be a natural product of the Family Institution.

Despite various theological colorings, the child belongs to God and is, therefore, attached to the church as the great religious family. The child, in a sense, "belongs to the church" and the church belongs to him from his cradle days forward. In the religious home the church will be taken as a matter of course. From the time of infancy the child will be taken to church and the church will ^{be}/regarded by the child as important and a thing altogether natural and desirable. As the child develops in this religious atmosphere, it is quite natural that he will take an increasing share in the life of the church. The parents have dedicated the child to God, and a sense of unity with the church grows out of this knowledge on the part of the child.

The constant unfolding life of the child needs to be accompanied step by step by church and home religious instruction. If the church is to the family a sort of larger home in which the families of the community live lives of service and fellowship, and seek to fulfil all the purposes of religion,

the child will be so constantly associated with the church that he will regard it as his natural place and seen to affiliate himself with it and remain one its children.

New applications of religious truth, new emphases in the light of sound educational and sociological principles, and a new religious consciousness are being awakened in the family and by it in the church. The church, as the summation of the forces of righteousness, will hold a larger place in the family life of the future. Children will be born in the church, be reared in it, and become its leaders and supporters without the old destructive and un-beautiful method of no training through childhood and then, at middle or late adolescence, when an emotion shake-up is caused, a turning about. The new way faces forward all thru life. There are no wasted, blighted years.

CONCLUSION

Conclusion-

It is a trite saying that, "we are living in a great age". It is equally trite to say that, "This is an age of progress". Both statements are born of the complex, progressive life of the present era. In this modern period the family has met with new experiences and problems and is seeking to adjust itself to them. Democracy rests on the intelligence and moral integrity of the people for its perpetuity. The strength of the nation is in well ordered and intelligent homes.

A family and a home are worth all the effort that they demand. Home in one form or another is the great object of life. This great institution demands the constant thought and care of each generation, and the application of all the knowledge which human investigation produces. The new family should apply all that ethics, philosophy, sociology, psychology, the sciences and the humanities have to offer to its welfare and comfort.

The new individualism is a good thing. Social legislation bodes well. Feminism is a favorable omen. But the most important of all is that each individual understand his social and religious duties so that he may fulfil more nobly his part in the cosmic scheme, and earn for himself the evergreen wreath of human happiness which comes only from the source of life itself. To such an end the modern family should educate and socialize

its members in order that they may be actuated by religious motives and high idealism, which will promote the best interests of the life of the family and that of the nation.

the members in order that they may be respected by society
less motives and high idealism which will prevent the
best interests of the life of the family and that of the
nation.

COMPREHENSIVE SUMMARY OF CHAPTERS

Chapter I: THE FAMILY AND THE SOCIAL REVOLUTION

The Twentieth Century gave to the world, among other things, a new individualism, which is a vital tenet of democracy. Individualism and industrial revolution resulted in lessening the autonomy of the family. Women have shared in educational advantages equal to those of men. They have also entered new lines of work which have made them economically independent.

The movement called Feminism, on the part of women, to secure equality in every respect has made for progress in America. The entrance of women into the duties and responsibilities of citizenship granted by equal suffrage has resulted in valuable strides toward progress in a social and cultural way. Feminism, however, presents a grave danger if it should seek to undermine the family by placing women of ability in professions and business careers to such an extent that they cannot be mothers.

At the present time the family is in a process of change. It is maladjusted to the new social conditions. This produces lack of harmony in the family. Urban life is less conducive to family solidarity than the village or country life of a half century ago.

The marriage and birth rates present problems of great social importance. People are making marriage a matter of luxury, and the rearing of children even more so. Illegitimacy and still births should be done away with by a self-respecting civilization. Decline in the rate of births is due to the raising of the marriage age, the progress of medicine and sanitation which requires fewer children to be born in order to perpetuate the race, unfortunate economic conditions, and the control of fecundity.

Chapter II: SOCIAL LEGISLATION ON BEHALF OF THE FAMILY

The care and protection of motherhood thru pensions and organized effort of various kinds, is becoming a recognized duty and necessity for the well being of society.

Delinquents are being dealt with on the basis of good psychology and sound social practice. Families of deserters are being better cared for through the court and social agencies. Improvements are needed in the procedure of the Courts to facilitate the reduction of cases of desertion. The Juvenile delinquent is being treated in a manner designed for his welfare. The causes of juvenile delinquency are matters of environmental factors, to a large extent. Legislation should preclude the showing of movies which teach crime and immorality to children.

Marriage laws between the various states vary so widely that they approach no law at all. Common-law marriage should not be recognized by any state. Laws should be the same for every state.

Increasing popularity, and facilitation in the obtaining of divorces, makes them widespread in the United States. It approaches licensed sexual promiscuity, and they have no reason sufficiently valid for their granting, in the majority of cases. Proposals of reform in marriage and divorce laws would do away with existing evils by striking at their roots.

Chapter III: AN INTERPRETATION OF THE FAMILY

The ultimate perpetuity of the present civilization is in the teaching of idealism and morality and religion by the family. The family exists for the perpetuation of the species and the transmitting of the physical and social heritage of the race. The family is the great opportunity for service that comes to every individual. The family of today was developed from early times by religious motives. The teachings of Jesus elevated the family and womanhood, although the interpretations of theology have at times been unfortunate in that they have produced asceticism and celibacy. Churches of today are abreast of social evolution.

Home is the only place where social education and moral and religious training are obtainable in laboratory form, and with unbiased and unfettered means. The separation of church and state makes possible very little, if any, instruction in religious matters in the public schools. The church itself should be looked upon as, and render its services as, a large family composed of a

community of families. As such it will provide help
and instruction which the families need, both individu-
ally and collectively.

Chapter IV: THE MEANING AND FUNCTION OF RELIGIOUS EDUCATION
IN THE FAMILY.

Religious education is the introduction of control into experience by means of the concept of a personal God. Such education is for the purpose of making the individual habitually will righteousness and yielding thus a religious person. It aims to build character.

The home is the best place to inculcate ideals into the mental fibre of the young generation. Schools can not prevent crime waves. They do make educated criminals. To the family falls the task of building noble character, for to no other institution or group is the youth so intimately or vitally attached.

The home must develop and guide the early tendencies in the life of the child. Religion finds a natural place in the nature of the growing child. Family worship is not difficult to conduct, and is a natural and enjoyable function of the family group. It objectifies religion and gives a means of definite religious expression and instruction to the children. It raises the level of the conduct of each member

Chapter V: THE FAMILY AND THE CHURCH.

When a home and the family are taken in religious terms the church is necessarily the next in kin to them. The family and the church can be reciprocal in their mutual advances and efforts. The church is an ideal family with God as the Father and mankind as brothers. The church is thus becoming child centered and adapting much of its program to achieve great social and religious values. Children uniting with the church will be natural in a church built about the child and composed of families. The church will keep pace with the ever unfolding life of the child. Children of the future, if the church is active, will be born in the church and reared in it. There will be no lack of religion or controversies as to its place. It will have demonstrated itself in the child's life.

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